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ISHKASHMI, ZEBAKI, AND YAZGHULAMI

ISHKASHMI, ZEBAKI,
AND
YAZGHULAMI

AN ACCOUNT OF THREE ERANIAN
DIALECTS

BY

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PREFACE

THE genesis of this work and the materials on which it is founded are described at length in the introductory remarks, and need not be repeated here. I cannot, however, send it forth on its journey without recording my great indebtedness to Sir Aurel Stein. Not only has he honoured me by entrusting to me a portion of the valuable materials collected by him on his epoch-making journey of exploration, but, in the midst of other and far more important labours, he has also found time to read and criticize the first draft of the Introduction, and to place at my disposal geographical information, gathered from personal observation of the little-known country in which Iškāšmī has its home. He has thus conferred upon my efforts an authority far greater than I anticipated when I first undertook the preparation of these pages.

GEORGE A. GRIERSON.

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ISHKASHMI, ZEBAKI, AND YAZGHULAMI

1. Sir Aurel Stein, on his return in the spring of 1916 from his third Central-Asian Expedition (1913–16), made over to me a quantity of linguistic materials collected by him on the rapid journey which, in September, 1915, had carried him across the high mountain ranges west of the Pāmirs, and through the chief alpine valleys drained by the uppermost Oxus.¹ These materials relate chiefly to the Eranian language spoken in that portion of the main Oxus, or Āb-i-Panja Valley, which lies between Wakhān (Waχān) and Ghārān (Γārān), at the great northward bend of the river, and which from its central village, takes the name of Iškāšm.²

2. The principal tongues of the valleys adjoining the Pāmirs,—apart from Turkī, which is spoken by the Kirghiz occupying the Pāmirs proper at the head-waters of the main Oxus branches and their tributaries,—are the “Ghalchah” (Falea) languages known as Waχī, Sarikoli,³ and Šuynī (Shaw’s “Shighnī”). These have been illustrated in detail by Shaw in his well-known papers in JASH., xlv (1876), pt. i, pp. 139 ff., and xlvi (1877), pt. i, pp. 97 ff. Yüdyā, a dialect of Munjānī,

¹ For a brief account of the journey, see Sir Aurel Stein’s preliminary report, “A Third Journey of Exploration in Central Asia,” in the *Geographical Journal*, 1916, xlviii, pp. 210 ff.

² Sir Aurel Stein informs me that the proper pronunciation of “Ishkashim” is “Iškāšm”, with a final *m*-vowel. The language is “Iškūšmī”, in which the *m* is a consonant.

³ As used by Shaw, Geiger, and others, this name is spelt “Sariqōlī”, or its equivalent, but Sir Aurel Stein informs me that this is wrong. He says, “I think ‘Sarikoli’ is the more correct spelling. The etymology (Turkī) may be doubtful, but I certainly always heard the *o* short, and the *k* just like an ordinary Indian *k*. I made repeated enquiries into the name, and found that it has a much wider application among the Kirghiz than is usually supposed. For the name, cf. my *Ancient Khotan*, i, p. 23, note.”

and belonging to the same group, has been briefly described by Biddulph, under the name of Yidghah, in his *Tribes of the Hindoo Koosh*, pp. cliv ff. The accounts of the first three have been summarized and investigated by Tomaschek in his *Centralasiatische Studien. II. Die Pamir-Dialekte* (Vienna, 1880), and those of all four by Geiger on pp. 287 ff. of vol. i, ii, of the *Grundriss der Iranischen Philologie*. Besides the above languages, Geiger has also given a brief description of Yaynōbi, spoken beyond the Oxus in the uppermost valley of the Zarafshān River, far to the north-west of the Pāmirs. According to Geiger and others, Yaynōbi also belongs to the same group, but this is denied by other Eranian scholars.

In addition to these, I have myself, with the help of the authorities in Citrāl, collected specimens of several Pāmir languages. For our present purpose, I may here mention that these included lists of words in, and translations into, Munjānī, Yüdyā, and Zēbakī.

3. Sir Aurel Stein's new materials include a list of words and a story in Iškāšmī, a list of words in Waxī, and a shorter list of words in Yāzyulāmī. The Waxī list forms a valuable check, and also a supplement, to the vocabulary of that language prepared by Shaw, but, as this form of speech is fairly well known, it need not detain us further here. Suffice it to say that all the Waxī words collected by Sir Aurel Stein are included in the vocabularies appended to this work. The Iškāšmī list and story, dealing, as they do, with a language hitherto almost unknown, are more important, and will be examined with some minuteness in the following pages.

The story is a version of the Sarikoli tale which was given by Shaw on pp. 177 ff. of his first paper, and of which a translation into Šuynī was given by Geiger on pp. 331 ff. of the GIP. The Iškāšmī version is a translation made from the Šuynī version, and not from the original

Sarikolī. It was secured by Sir Aurel Stein, together with the Lists of Words in Iškāšmī and Waχī, in the course of his marches through the Russian portion of the Iškāšm tract, September 7-9, 1915, from Qāzī Qadam Šāh, Qāzī of Russian Waχān. Sir Aurel Stein describes him as an exceptionally intelligent man for linguistic and other local inquiry. As he lives at Šitxarv in Lower Waχān, his mother tongue is Waχī; but he spent all his youth as a *tālibu'l-'ilm* in Iškāšm village, and spoke the language quite as fluently as Waχī. In order to ensure accuracy, the translation was simultaneously checked by a born Iškāšmī named Daulat Qadam.

4. The River Wardōj, which is formed by the junction of two streams rising in the Hindūkuš, approaches, but does not join, the River Oxus near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both leading into Citrāl. The village of Sanglic lies in the valley leading to the Dōrāh Pass, and gives the name "Sanglicī" to the dialect spoken there and also in the valley leading to the Nuqsān Pass, as well as along the lower course of the combined Wardōj, where it passes into the main Badaχšān Valley. Where the two head-waters meet to form the Wardōj lies the small town of Zēbak, and hence the dialect is also known as "Zēbakī". The tract of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Waχī, and Šuynī are all in use, and Turkī is probably known to many.

Further north-east, separated from Zēbak by a remarkably easy saddle forming the watershed, lies the small but relatively fertile tract of Iškāšm, the dialect of which closely resembles Zēbakī. In fact, a comparison of Sir Aurel Stein's Iškāšmī with my Zēbakī materials shows that the two, together with Sanglicī, are all slightly varying forms of one and the same

language, which we may call "Iškāšmī". Our materials for the study of Sanglīcī are of the scantiest, being confined to a short list of words given by Shaw as an appendix to his first paper; but even this is sufficient to show that, after allowing for differences of spelling, it is practically the same as Iškāšmī. Sjr Aurel Stein, to whom I am indebted for the revision and correction of the foregoing geographical remarks, here adds:—

"The linguistic unity of the district comprising Iškāšmī, Zēbak, and Sanglīcī reflects in a striking manner the ethnic and political connexion which since early times has existed between these mountain tracts. It results itself from well-defined geographical facts. We have here an interesting illustration of the observation well known to^t students of geography that defiles in valleys often form more important ethnic and political boundaries than watersheds, when these are crossed by relatively easy passes and routes.

"As far as local tradition and scanty historical data allow us to go back, the tract comprising the upper Wardōj Valley, which drains into the Kokca River of Badaχšān, and the tract of Iškāšmī, extending from the main Oxus where it makes its great bend northward, have always formed a separate small hill chiefship or canton, distinct from Badaχšān on the west and from Wāxān, the territory of the uppermost Oxus Valley, on the east. The reason for the separation of the Zēbak-Iškāšmī tract is that, whereas the broad spur which descends from the Hindūkus towards the Oxus at Iškāšmī and divides it from the Wardōj drainage is crossed by a remarkably easy saddle, there are in the river valleys both towards Badaχšān and Wāxān narrow defiles to be passed, which form serious barriers. The same is the case northward. There the succession of gorges, known collectively as lārān, through which the Oxus tumbles in cataracts on its course to Šuγnān, was for a distance of three trying marches wholly impassable until quite recent years, except on foot and even then only with serious difficulty.

"Iškāšmī-Zēbak as well as Wāxān were ruled as distinct chiefships usually by relatives of the Mīrs of Badaχšān, being held on a kind of feudal tenure from the far more important

and powerful principality of Badaχšān. This time-honoured arrangement was duly noted by Marco Polo when he passed here, about 1273-4 A.D., on his way to 'Vokhān' and the 'Pamier'.¹ This and other early references to the Iškāšm-Zēbak tract have been discussed by me in *Serindia*, the detailed Report on my second Central-Asian expedition, now in the press.²

"At present the Zēbak tract and the greatest portion of Iškāšm, being south of the Oxus, are included in the Afγān province of Badaχšān. The few Iškāšm villages north of the river are under Russian administration, belonging to the wide area known officially as the 'Pāmīr Division'. Iškāšm, on the right or northern bank of the Oxus, is reckoned to extend upwards to the rocky defiles above the village of Nānadgut and downwards to the hamlet of Malwāc, where the gorges of Tārān are entered. The high glacier-crowned main range of the Hindūkuš forms the great natural boundary on the south, both for Iškāšm and Zēbak. Westwards, the big mountain spur separating the head-waters of the Wardōj and Kokca Rivers fulfils the same function in the direction of Munjān. The exact position of the boundary in the lower Wardōj Valley, leading north-westwards into Badaχšān, cannot be indicated at present."

My Zēbakī materials were prepared at Cītrāl by Khan Sahib Abdul Hakim Khan. As will be seen from the following pages, there are a few points of difference in pronunciation between it and Iškāšmī, but the two are closely related dialects of the same language. Even the few differences that do apparently exist would probably be still fewer if the spelling of the Zēbakī specimens had been as consistent throughout as has been that employed by Sir Aurel Stein for Iškāšmī.

To the east of Zēbak lies the hill tract of Munjān, the language of which is Munjānī. We have already seen that the Sanglīc Valley leads south, over the Dōrāh Pass,

¹ This was quite correctly recognized by Sir Henry Yule in his comments on the record of the great Venetian traveller; see *The Book of Ser Marco Polo*, 3rd ed., pp. 170 ff.

² Cf. Stein, *Serindia*, i, pp. 61 ff.

into Citrāl. Having crossed the pass we come into the Leočkuh (commonly called Lutkho) Valley, belonging to Citrāl. Here the language is Yüdyā, the only one of the Pāmir languages—apart from Waχī, which is spoken by the large Waχī colony in Northern Hunza territory (Guhyāl)—that has crossed the Hindūkuš to the south. It is a dialect of Munjānī. We thus see that Iškāšmī is bounded on the west and south by Munjānī and its dialect Yüdyā.

5. Sir Aurel Stein adds:—

"The Iškāšmī country has to its east the uppermost Oxus Valley, or Waχān, and to its north Šuγnān. The narrow gorges of Ěrān, separating Iškāšmī from Šuγnān, afford room for only a very scanty population, and this, having been directly dependent, politically as well as economically, on Badaχšān, speaks Persian, though also acquainted with Šuγnī. To the east of Waχī and Šuγnī, Sarikoli is spoken in the Chinese portion of the Pāmir territory. North of Šuγnān lies Rōšān, ruled usually by relatives of the old chiefs of Šuγnān. Its language is Rōšānī, a dialect of Šuγnī. North, again, of Rōšān lies Darwāz, now administered from Buχāra, of which the language is Tājikī, lying beyond the purview of this work; but between Rōšān and the Vanj tract of Darwāz lies the long, narrow valley of Yāzyulām (called 'Yāzduun' in local speech), now also under Buχāra regime."

Its language, Yāzyulāmī, is separated from Iškāšmī by Rōšānī and Šuγnī and so far as the list of words collected by Sir Aurel Stein shows, has little in common with it. The iñhabitants of Yāzyulām are difficult of approach, and have long been on bad terms with their more powerful neighbours of Rōšān and Darwāz. The latter used to look upon them as robbers and semi-infidels (Kāfirs), a result probably of the long-continued feuds between the chiefs of these territories, which enabled the Yāzyulāmīs to prey impartially on the people of either side as occasion afforded. The use of the term "Kāfir" does not imply any connexion with

the Kāfirs who inhabit the country south of the Hindūkuš, and linguistic evidence lends no sanction to such a theory. On the contrary, the Yāzyulāmī language clearly belongs to the Falca group, and is nearly related to Šuynī, with which some of the most commonly used words agree, rather than with Waχī or Iškāšmī.¹

6. As regards the relationship of Iškāšmī to the other Falca languages, it can be said definitely that it agrees more closely with Munjānī and Yūdyā than with Waχī, Šuynī, or Sarikolī. It would take up too much space to work this out at length, but a perusal of the Vocabulary, in which the corresponding words in all the cognate languages are given, will show this; and those who may find such a comparison laborious will see the connexion plainly brought before their eyes in the comparative tables of pronouns in §§ 53 ff.

7. As the materials brought home by Sir Aurel Stein do not pretend to be in any way complete, I have in the following pages supplemented them, so far as I could, from my own Zēbakī materials. I have, throughout, carefully distinguished the two sources, so that there will nowhere be any difficulty in recognizing what rests on his authority and what on mine. The Zēbakī materials suffer under the disadvantage of not having been recorded by a trained philologist. There are hence numerous inconsequences in the spelling, especially in the representation of the vowels, so that a certain reserve

¹ e.g., Yz. *miθ*, Š. *meθ*, but Iš. *rōz*, W. *rāwir*, a day; Yz. *māst*, Š. *māst*, but Iš. *mā*, W. *māi*, the moon; Yz. *xvōr*, Š. *χēr*, but Iš. *rēmuz*, W. *ir*, the sun. Since this was written, a much fuller account of Yāzyulāmī, from the pen of the late M. R. Gauthiot, has appeared in vol. viii (1916), pp. 239 ff. of the *Journal Asiatique*. It altogether confirms the above remarks. As Sir Aurel Stein's materials were collected independently, I have retained them in the present work. I take this opportunity of expressing my great regret on receiving, simultaneously with the number of the *Journal Asiatique* that contained his article, the news of the untimely death of this valued scholar-explorer. It is an irreparable loss to Eranian studies.

must be exercised in assuming the exact sound of any Zēbakī word.

8. In regard to the general character of the Pāmir languages, attention has been called by previous writers to the remarkable way in which ancient words have been preserved almost unchanged. Such words cannot be what in India are called "tatsamas", for the languages have no literatures to account for their artificial survival or resuscitation in modern times. Examples are: W. *türt*, a ford, compared with Skr. *tīrtha-*; Mj. *asti*, a bone, compared with Skr. *asthi-*; Yd. *kṣīra*, milk, but Prs. *śīr*, compared with Av. *χšīra-*, Skr. *kṣīra-*; Yd. *trušna*, thirsty, but Prs. *tis*, thirst, compared with Av. *taršna-*, Skr. *tr̥ṣṇa-*. In Iš. we have *an*, other, as compared with Skr. *anya-*; *az*, I, compared with Av. *azəm*; *wrk*, a wolf, but Š. *wūrj*, Yd. *wury*, compared with Av. *vəhrka-*, Skr. *vr̥ka*; *trās*, fear, compared with Skr. *trāsu-*; and others, including the interesting word *rēmuz*, the sun. The origin of the last is obscure till we see the Zb. form of the same word, which is *ōrmōzdl*, and which preserves the O. Prs. *u(h)uramazdāh-* almost letter for letter. In other Eranian languages the word appears only in the name of the town Hormizd, *vulgo* "Hormuz". The identification of the sun with Ahuramazda finds a parallel in Yz., which preserves Av. *miθra-* in *miθ*, a day.

The same peculiarity is observable in the neighbouring Dardic languages spoken south of the Hindūkuš, where, for example, we have Khōwār *aśru*, but Prs. *ars*, a tear, compared with Av. *asru-*, Skr. *aśru-*; *droxum*, silver,¹ but Prs. *dirham* or *diram*, compared with Greek *δραχμή*; Kalāša, *kakawak*, Skr. *krkavāku*, a cock, and others.

¹ Sir Aurel Stein writes about this word, "the term *drakhma* is found in the Prakrit of the Kharōṣṭhī documents of the 3rd-4th century A.D., which I discovered at ancient sites of the Taklamakān and Lop deserts, and of which Professor Rapson, together with MM. Senart and Boyer, is preparing an edition."

9. The following contractions for language-names are used in this work :—

Ar.	= Arabic.	Sg.	= Sanglici.
Av.	= Avesta.	Skr.	= Sanskrit.
Is.	= Iškāsmī.	S.	= Sarikoli.
Mj.	= Mānjānī.	W.	= Waχī.
O. Prs.	= Old Persian.	Yd.	= Yudγā.
Phl.	= Pahlavī.	Yn.	= Yaγnōbī.
Prs.	= Persian.	Yz.	= Yāzγulāmī.
R.	= Rōsānī.	Zb.	= Zēbakī.
Š.	= Šuγnī.		

I. ALPHABET

10. Several systems of spelling have been used for recording the sounds of the Pāmīr languages. All are based on customary transliterations of the Persian alphabet, but special signs have had to be invented for special sounds. The most scientific system is that employed by Geiger in the GIP., but in one or two cases, such as the representation of the *w*-sound by *v* and of the *v*-sound by *w*, it is not adapted to the needs of English readers. I have therefore followed the system adopted by me for other connected languages, and the special signs used respectively by Shaw, by Geiger, and by me are shown in the following table :—

SHAW	GEIGER	GRIERSON
ā	ā	ā
dh	δ	δ
gh	γ	γ
g	?	ȝ
kh	x	χ
khh	x̄	χ̄
th	θ	θ
sh	š	š
sch	?	š̄
skh	š̄	š̄

SHAW	GEIGER	GRIERSON
ȝ	ž	ž
ch	č	c
ts	c	ts
j	j̄	j̄
dz	j̄	dž
w	v	w
v	w	v

The sound of ȝ is that of the aw in "pawn".

That of δ is the th in "this".

That of γ is the sound of the Arabic γain.

That of ȡ is the softer sound of γain, resembling that of the German g in "Tage".

That of χ is the sound of ch in the German "ich".

That of ȝ is the sound of ch in the German "ach".

That of θ is the sound of th in "think".

That of š is the English sh in "shine". That of ȝ is a sound intermediate between that of χ and that of š, the tongue being placed considerably further back than in the latter, and the sibilant consequently coming from the back of the palate, instead of from the front. It appears, therefore, to be much the same as the Indian cerebral š. The sound of š is described as the German ch of "ich", sibilated so as almost to resemble an English sh. The š is unlike ȝ; for, while the former is an attempt to sibilate χ, the latter is an š pronounced at the back of the palate, with the tongue curled back (Shaw, JASB., xlvi, p. 98).

The sound of ž is that of the Persian j̄.

The letters ts and dž are affricatæ, as in Paštō, something like an English ts and dz, respectively.

The other letters present no difficulty. They are sounded as in Persian.

Besides these we occasionally come across an Indian cerebral t̄, in words such as Iš. ḏt̄, eight; Zb. cut̄, small. These are evidently borrowed from India.

II. PHONOLOGY

A. VOWELS

A. General

11. The phonology of the Pāmir languages has been dealt with in considerable detail by Geiger in GIP., pp. 293 ff. I shall, therefore, confine myself to supplementing what he there says by adding references to Iškāšmī and Zēbaki. Geiger's work is sure to be in the hands of everyone who may read these pages.

B. Original Short Vowels

12. In Iš. and Zb. there is the same confusion in the use of vowels that obtains in the other Pāmir languages. Geiger remarks (p. 293) that so far as the scanty materials permit a general statement to be made, an original *a* seems to be best preserved in Mj. and Sg. If we take the examples given by him, it will be seen that Iš. and Zb. cannot be classed in this respect with the other two. We have:—

Av. *xara-*, Skr. *khara-*; but Iš. *χur*, Zb. *χūr*, an ass.

Av. Skr. *pañca*: but Iš. Zb. *pānz*, five.

Av. *eaśman-*: but Iš. Zb. *tsām*, an eye.

Av. *basta-*, Prs. *bast*, Iš. *vūst*, bound.

Av. *haptā*, Iš. Zb. *urd*, seven.

Av. *asta*, Skr. *asṭau*, Iš. *āt*, Zb. *ōt*, eight. The cerebral *t* in Iš., which should also probably appear in the Zb. form, points to an Indian origin.

The general statement as regards Mj. and Sg. is, however, as Geiger admits, not based on sure grounds.

Taking Iš. and Zb. alone, it may be noted that Iš. often has *ă*, where Zb. has *ā*. Thus, Iš. *dăst*, Zb. *dāst*, a hand; Iš. *frut*, Zb. *ferāt*, he asked; Iš. *răi*, Zb. *rāi*, three. In Iš. the infinitive termination is *-uk*, while in Zb. it is *-āk*.

13. Similarly, original *i* and *u* are liable to change. Thus:—

Av. *spiš*, Iš. *spul*, a louse.

Av. *nurəm*, at once; Iš. Zb. *nēr*, to-day.

Av. *dwyda*, Iš. *udōyd*, a daughter.

But *u* is retained in the following :—

Av. *buzu-*, Iš. *vuz*, Zb. *wuz*, a goat.

Av. √ *šu-*, Iš. Zb. *šud*, he went.

Av. *supti-*, Iš. *surd*, the shoulder.

C. Original Long Vowels

14. Original ā is often represented by ī. Thus :—

Av. *pāda-*, Iš. *pu*, Zb. *pūd*, a foot.

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *caθrārō*, Iš. *ts"fur*, Zb. *tsafur*, Sg. *safōr*, four.

Av. √ *vaxš-*, Prs. *wāš*, Iš. *ūš*, grass.

Occasionally it is represented by ī, as in :—

Skr. *nāsā*, *nasta-*, Iš. *nits*, Zb. *nīts*, a nose.

Skr. *phāla-*, **sphālu-*, a ploughshare; Prs. *supār*, Iš. *uspīr*, a plough.

Original ī is shortened in :—

Av. *vīsaiti-*, Zb. *wišt*, twenty; W. and Yd. have *wīst*, and S. *vīst*. The Iš. form is not available.

Original ū remains as ū in :—

Av. *hu-*, Prs. Iš. Zb. *χūg*, a pig; the Iš. and Zb. words being perhaps borrowed from Prs.

Av. *dūma-*, Iš. *dumb*, a tail.

But it becomes ī, through ū, in :—

Phl. *dūt*, Iš. *dit*, smoke. Cf. Balōci *dīt*.

Av. *dūra-*, Iš. Zb. *dīr*, far. Cf. Balōci *dīr*.

In this connexion we may add :—

Av. *vohuni-*, Prs. *χūn*, Sg. *vain*, Iš. *wēn*, blood.

D. Original Diphthongs

15. For original diphthongs we can quote :—

Av. *χ'aēða-*, Iš. *χair*, sweat.

Av. √ *vaēn-*, Zb. *vīnum*, I see.

Skr. *kapōta-*, Iš. *kuwid*, a dove.

Av. *daēva-*, Iš. *lēw*, a demon.

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, an ear.

E. R-vowel

16. I have noted the following instances of an original *r*-vowel:—

Skr. *pr̥ṣṭa-*, Iš. *frut*, Zb. *ferāt*, asked.

Av. *arəša-*, Skr. *ṛkṣa-*, Iš. *χurs*, a bear (borrowed from Prs. *χirs*).

Av. *bərəza-*, Iš. *wuž-duk*, long.

Av. *karəta-*, Iš. *kel*, a knife.

Av. *kərəta-*, Skr. *kṛta-*, Iš. *kūl*, Zb. *kul*, made.

Av. *mərəta-*, Skr. *mṛta*, Iš. Zb. *mul*, dead.

F. Miscellaneous

17. Aphæresis of the vowel *u* occurs in:—

Av. *uštra-*, Iš. *štur*; but Zb. *uštur*, a camel.

Apocope of *i* occurs in the Zb. termination *-n*, for *-nti*, of the 3rd pers. plur. of the pres.-fut. tense of Zb. verbs. I do not know the corresponding termination in Iš.

Syncope of *a* occurs in:—

O. Prs., Av. ✓ *bar-*, ride; Iš. *wrok*, but Zb. *verāk*, a horse, if this is the correct derivation. It may, perhaps, be referred to Av. *aurvata(-ka-)*, strong, mighty.

Prothesis of *u* occurs in:—

Av. *dūyda*, Iš. *udöyd*, a daughter.

Skr. *phāla-*, **sphāla-*, a ploughshare; S. *spur*, but Iš. *uspīr*, a plough.

With these we may possibly compare the *wu-* in Zb. *wujinjāk*, Yd. *jinkoh*, a woman.

I am unable to account for these instances of prothesis. The meaning of the words prohibits the suggestion that the *u* or *wu* represents an original *vi-*.

Svarabhakti.—Consonants come together quite freely in Iš., while a *svarabhakti*-vowel seems to be more common in Zb. Thus :—

Iš. *wrok*, Zb. *verāk*, a horse.

Iš. *vrūd*, Zb. *warūd*, a brother.

Iš. *frī*, Zb. *ferī*, good.

Iš. *trās*, fear.

.

Sometimes, when a conjunct consonant is initial, the first member is dropped, as in :—

Av. *θrāyō*, Iš. *rūi*, Zb. *rāi*, *rā*, three.

Ś. **dēvusk*,¹ Iš. *voks*, a snake.

We have vowel-contraction in Zb. *śom*, Prs. *śawam*, I become ; Zb. *tō*, thee, Av. *tava*, and similar cases.

B. SEMIVOWELS AND CONSONANTS

A. The Semivowels y and v (w)

18. Original initial *y* is retained, and is not changed to *j* in :—

Skr. *yuga-*, Iš. *yōγ*, a yoke.

Prosthetic *y* is not so common as in the other Pāmir languages. The only example I have come across is in Av. *haētu-*, Iš. *yetik*, a bridge, in which the *y* is substituted for the original *h*.

The letter *y* sometimes occurs where other Pāmir languages have *γ* or *ž*, as in Iš. *yau*, W. *žau*, provisions ; Iš. *yuz*, Sg. *yū*, W. *γūz*, S. *žez*, fuel. On the other hand we have Zb. *γūz̄l*, Ś. *žēz̄l*, he ran.

19. Original *v* is preserved, except when initial before *ār* or *ər*, when it is vocalized to *u*. Thus :—

Av. √ *vaēn-*, Zb. *vīnum*, I see.

Av. *vafra-*, Iš. *varf*, snow.

Av. *duēva-*, Iš. *lēw*, a night-demon.

Av. *vār-*, Iš. *ur-naduk*, rain.

Av. *vəhrka-*, Skr. *vṛka-*, Iš. *urk*, a wolf.

¹ See Geiger, p. 298.

As in the case of *y*, prosthetic *v* (*w*) is not common.
Thus :—

S. *woχt*, but Iš. *ât*, Zb. *ot*, eight.

S. *waz*, but Iš. Zb. *az*, I.

Š. *wuvd*, but Iš. Zb. *uvd*, seven.

We have, however :—

Av. *ast-*, Iš. *wastuk*, a bone. In this case the Yd. form is *yestoh*, with prosthetic *y*, and similarly, in other cases, Iš. has prosthetic *v* (*w*), where other languages have prosthetic *y*. Thus :—

Av. *ăp-*, W. *yupk*, Mj. *yāoya*, Yd. *yauγ*; but Iš. *wek* or *vēk*, Zb. *wēk* or *wē*, water. Cf. Ōrmurī *w̥k*.

W. *yuχ*, Iš. *vēχ*, a twig.

B. Surds

20. As in other Pāmir languages initial surds are preserved, but initial *c* becomes *t̪*. Thus :—

Av. *kərəta-*, Iš. *kul*, kūl, Zb. *kal*, done.

Av. *karəta-*, Iš. *kel*, a knife.

Av. *tava*, Zb. *to*, thee.

Skr. *pakṣman-*, Iš. *pām*, wool.

Av. *pn̥ða-*, Iš. *pu*, Zb. *prūd*, a foot.

Av. *caθwārō*, Iš. *ts̪fur*, Zb. *tsafūr*, four.

Av. *cašman-*, Iš. Zb. *tsām*, an eye.

21. As Geiger (p. 299) points out, an initial surd is sometimes changed to a spirant, as in :— .

Av. *kafā-*, Iš. *χafūk*, foam.

W. *pei*, but Iš. *fei*, a shovel.

22. Medial surds are weakened to sonants. Thus :—

Av. *brāta*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *χšap-*, Iš. *šab*, night. .

In borrowed words, an Arabic medial *q* (ج) tends to become *χ*. Thus :—

Ar. *waqt*, Iš. Zb. *waχt*, time.

Ar. *taqsīm*, Zb. *taχsīm*, partition.

When *t* is preceded by the *r*-vowel it becomes *l*. Thus :—

Av. *mərəta-*, Iš. Zb. *mul*, dead.

Av. *kərəta*, Iš. *kul*, *kūl*, Zb. *kal*, done.

In one case we have a medial *t* preserved, if the Eranian form is correctly given by Geiger :—

Eranian **dūta-*, Iš. *dit*; but Yz. *ðād*, smoke.

Similarly, medial *k* is preserved after the *r*-vowel in Skr. *vṛka-*, Av. *vəhrka-*, Iš. *urk*, a wolf.

An original medial *c* becomes *ts* in :—

Av. *V muc-* + *paitiš* (Geiger, p. 300; Horn, *Grundriss*, 160); Iš. *pōmutsuk*, to clothe; Zb. *pumetsav*, clothe ye.

But after *n* it becomes *z* in :—

Av. *panca*, Iš. Zb. *pūnz*, five.

Again, medial *p* becomes *v* (*w*) in :—

Skr. *kapōta-*, Iš. *kuwid*, a pigeon.

Av. *supti-*, Iš. *suvd*, the shoulder.

C. Sonants

23. Initial sonants are, except in the case of dentals, usually weakened to spirants. Thus, for gutturals :—

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *gav-*, Iš. *γū*, Zb. *γūi*, a cow.

Skr. *gōdhūma-*, Eranian **gandhūma-*, Iš. *γundum*, wheat.

There is no trace of the change to *ž*, common in S. and Š., and in this connexion compare Iš. *γūzd*, Š. *žēzd*, he ran.

For labials we have :—

Av. *brātu*, Iš. *vrūd*, Zb. *warūd*, a brother.

Av. *būza-*, Iš. *vuz*, a goat.

Av. *V band-*, *basta-*; Zb. *wānd*, bind thou; Iš. *vūst*, bound.

Av. *V bū-*, *būta*, Iš. *vud*, Zb. *wod*, became.

Av. *j* (Indo-European *g₂*, *g₂h*), as in other Pāmir languages, becomes *ž* in :—

Av. *juini-*, Iš. *žānj*, a wife.

Av. *jan-*, Iš. *žanum*, I kill.

24. As original initial dental sonant in other Pāmir languages becomes δ or *l*. In Iš. and Zb. it usually remains unchanged. Thus:—

Eranian **dūta-*, Iš. *dit*, smoke.

O. Prs. *dasta-*, Iš. *dăst*, Zb. *dăst*, a hand.

Av. $\sqrt{dāt}$ -, Iš. Zb. *dūd*, given.

Av. *dasa*, Iš. *dah*, Zb. *dōs*, ten.

Av. *dūru-*, Iš. Zb. *dīr*, far.

Av. *darəna-*, Iš. *dīr*, a ravine.

Av. *duyða*, Iš. *udōyð*, a daughter.

But :— •

Av. *daēva-*, Iš. *lēw*, a night-demon.

The last Iš. word is probably borrowed from the W. *līw*. It is the only case that I have noted in Iš. of an initial *d* becoming *l*.

25. As regards medial sonants, *g* is weakened to the corresponding spirant in:—

Skr. *yuga-*, Iš. *yōγ*, a yoke.

But *d* remains unchanged, and *δ* becomes *d* in:—

Av. *pāða-*, Zb. *pūd*, a foot. In Iš. *pu* the final consonant has been apocopated, as explained in § 37.

Av. *maiðya-*, Iš. *mēd*, the waist.

In one case original *d* has become *r*, probably through *l*.

Skr. *svēda-*, Av. *χ'aēða-*, Iš. *χair*, sweat. Cf. S. *χaið*.

From the above we see that, unlike the other Pāmir languages, Iš. preserves its dental sonants unchanged, and changes the soft dental spirant to the sonant. We shall see that there is the same preference for the dental sonant in the case of the hard dental spirant.

D. The Spirants *χ*, *θ*, and *f*

26. The spirant *χ* is preserved in:—

Av. *χara-*, Iš. *χur*, Zb. *χūr*, an ass.

The spirant θ is not preserved, but is changed to d (cf. § 25) in :—

Av. *gūθa-*, Iš. *γud-ārga*; but S. *γaθ*, dung.

The spirant f is preserved in :—

Av. *kafu-*, Iš. *χafuk*, foam.

27. The group $χr$ is preserved in :—

Av. *suχra-*, Iš. *surχ*, red. The existence of Yd. *sürk-oh* renders it unlikely that the Iš. word is borrowed from Prs.

The group $θr$ loses its initial $θ$ in :—

Av. *θrāyō*, Iš. *rūi*, Zb. *rāi*, *rā*, three.

The only example noted of the group fr is :—

Av. *vafra-*, Iš. *varf*, Mj. *varfa*, Yd. *verf-oh*, snow.

28. The group $χm$ becomes $γm$ in :—

Av. *taoχma-*, Iš. *teym*, seed.

The group $χt$ becomes $γd$ in :—

Av. V *tac-*, Phl. *tāχtan*, Iš. *tōyd*, he went; Zb. *a-tayd*, he entered.

The group ft becomes vd in :—

Av. *supti-*, Iš. *suvd*, the shoulder.

Av. *haupta*, Phl. *haft*, Iš. Zb. *uvd*, seven.

Again, note in the above examples, the presence of the dental sonant.

E. Nasals and Liquids

29. As in other Pāmir languages, *n*, *m*, and *r* are usually retained. Thus :—

Av. *nairya-*, Iš. *nark*, Zb. *nar*, male.

Av. V *vaēn-*, Zb. *vīnum*, I see.

Av. *maiδya-*, Iš. *mēd*, the waist.

Av. *nāman-*, Zb. *nēm*, a name.

Av. *raoyna-*, Iš. *rēyn*, butter.

Av. *dūra-*, Iš. Zb. *dīr*, far.

30. For the group *nt* we have :—

Av. *dantan-*, Iš. *dānd*, Zb. *dāndak*, a tooth.

But in Zb. *-nti*, the termination of the 3rd pers. plur. of verbs, becomes *n*, as in :—

Av. *barənti*, they bear; Zb. *χaren*, they eat. No information is available as to the corresponding form in Iš.

The group *rt* becomes *l* (see § 22). The following are examples, two of which have already been given in § 22 :—

Av. *mərəta(-ka-)*, Skr. *mṛtaka-*, Iš. *muluk*, a corpse; Zb. *mālāk*, a man.

Av. *kərəta-*, Skr. *kṛta-*, Iš. *kul*, *kūl*, Zb. *kal*, done.

Av. *karəta-*, Iš. *kel*, a knife.

As for the group *rd*, I have not noted any example. The Iš. for "heart" is *avzuk*, which does not seem to have anything to do with Av. *zərəd-* (? cf. W. *püzüv*, *pazuw*). Nor have I noted any example of the group *dr*.

As for *rn* it becomes *r* in the only two cases noted :—

Av. *durəna-*, Iš. *dīr*, a ravine.

Skr. *urana-*, Iš. *war-uk*, a lamb.

F. Sibilants

31. Original *s* and *z* are as a rule retained, whether initial or medial. Thus :—

Av. *sarəta-*, Iš. *sard*, cold.

Av. *dasa*, Zb. *dōs*, ten; Iš. *dah* is borrowed from Prs.

O. Prs. *dasta-*, Iš. *dūst*, Zb. *dūst*, a hand.

Av. V *zən-*, Iš. *zas*, *zus*, Zb. *zāt*, a son.

Av. *azəm*, Iš. Zb. *az*, I.

In the following medial *s* has perhaps become *ts* :—

Skr. *nāsā*, *nastu-*, Iš. *nits*, Zb. *nīts*, the nose.

32. Initial *š* is retained in :—

Av. V *šu-*, Zb. *šom*, I go, I become; Iš. Zb. *šud*, gone become.

Medial *š* becomes *l*, as in S. Thus :—

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *maēša-*, Iš. *mēl*, a sheep.

Av. *spiš*, Iš. *spul*, a louse.

Av. *nišasta-*, Iš. *nulust*, Zb. *nalāst*, seated.

The sounds of *ž* and *γ* in other Pāmir languages are sometimes represented by Iš. *y*. Thus :—

W. *žau*, Iš. *yau*, provisions.

S. *žez*, W. *γuz*, Iš. *yuz*, fuel.

On the other hand we have Zb. *γuzd*, Š. *žēzd*, he ran.

33. The group *χ\x* is generally represented by *χ*, as in S. Once it is represented by *š*, as in Š. Thus :—

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *χšvipta-*, Iš. *χum*, milk.

Av. *χšap-*, Iš. *šab*, night.

The Iš. *χurs*, a bear, is evidently borrowed from Prs. *χirs*.

34. Indian *ṣṭ* is represented by *t*, and Av. *ṣtr* by *t*. Thus :—

Av. *aṣtu*, Skr. *aṣtau*, Iš. *āt*, Zb. *ōt*. Zb. *ōt* should probably also be *ōt*.

Av. *muṣti-*, Skr. *muṣti-*, Iš. *mut*, a handful.

Av. *piṣṭra-*, Iš. *put*, ground parched grain.

The group *šm*, as elsewhere, becomes *m* :—

Av. *cašman-*, Iš. Zb. *tsām*, an eye.

Skr. *pakṣman-*, Prs. *pašm*, Iš. *pām*, wool.

35. I have not noted any example of the group *sk* (*šk*). For *st* we have :—

Av. *staora-*, Iš. *šūtur*, a calf (elsewhere, an ox, yak, etc.).

Av. Skr. *asti*, Iš. *āst*, Zb. *āst*, he is.

Av. *basta-*, Iš. *vūst*, bound.

Av. *ast-*, Iš. *wastuk*, a bone.

I have no example for *sp*. Iš. *safēd*, white, is borrowed from Prs. The Iš. word for "horse" is *wrok*.

The groups *sy* and *sr*, as elsewhere, become *š*. Thus :—

Av. *syāva-*, Iš. *šu*, black.

Av. *sraoni-*, Iš. *šinj*, the hip.

Av. *sruta-*, Iš. *śud*, heard.

Av. *asru-*, Iš. *āśik*, a tear.

G. The Aspirate

36. Initial *h* disappears:—

Prs. *hazār*, Zb. *azār*, a thousand.

Av. *haptā*, Iš. Zb. *uvd*, seven.

Initial *hv* (Av. *hv-*, χ^v- , O. Prs. *huv-*, Prs. χ^v-) becomes χ , as in:—

Av. χ^v aēda-, Skr. *svēda-*, Iš. *χair*, sweat.

Av. $\sqrt{\chi}var-$, Iš. *χarum*, Zb. *χaram*, I eat.

Note, that, in Yz., Av. *hvar-* becomes Yz. *χvōr*, sun.

H. Miscellaneous

37. (1) *Dropping of Consonants*.—There seems to be aphæresis in Iš. *rust*, W. *karust*, a fur robe (cf. Iš. *kurust*, skin). We have syncope of *ž* in Iš. *γēžd*, Zb. *γēd*, he said (Av. *V vac-*; see Horn, GNPE., 1072). Consonantal apocope occurs in Iš. and Sg., and, in Zb., it is so common as to be apparently almost optional. Thus: Zb. *pūd*, Iš. *pu*, a foot; Iš. *yuz*, Sg. *yū*, fuel; Prs. *hēc*, Iš. *hē*, anything; Zb. *tāt* or *tā*, a father; Zb. *śitākak*, *ślāk*, or *śtā*, a daughter; Zb. *wēk* or *wē*, water; Zb. *χaren* or *χare*, we eat, and many others in Zb.

(2) *Prothesis*.—Concerning prosthetic *y* and *v*, see § 18.

(3) *Metathesis*.—As instances of metathesis, we may quote:—

Phl. *tuχr*, Prs. *talχ*, Iš. *truś*, bitter.

Av. *vafra-*, Iš. *varf*, snow.

III. FORMATION OF WORDS AND COMPOSITION

A. FORMATION OF WORDS

38. The materials available are too scanty to allow us to consider the formation of words with anything like the completeness attained by Geiger on pp. 308 ff. of the GIP.

(1) The suffix *-i*, forming abstract nouns is no doubt as common in Iš. as in other Pāmir languages, but the only

example I can give is Zb. *saudāi*, trading, and this is probably borrowed.

I have not noted any instance corresponding to the feminine suffix S. -āns, W. -unj, unless it occurs in Zb. *wujinjāk*, a woman.

The -ka-suffix is very common. Thus, Is. *urwēs* or *urwēs-ak*, a fox; Av. *haētu-*, Is. *yeti-k*, a bridge; Av. *kafa-*, Is. *χaf-uk*, foam; Av. *nairyā-*, Is. *nar-k*, male; Is. *wro-k*, a horse; Is. *mul*, dead, *mul-uk*, a corpse; Av. *asru-*, Is. *āši-k*, a tear; Av. *ast-*, Is. *wast-uk*, a bone; and many others. It will be observed that the junction-vowel varies, but that it is most often *u*. In Zb. the vowel is most often *ă*, as in *dānd-ak*, a tooth; *ver-āk*, a horse; *štā*, *štā-k*, or *šitā-k-ak*, a daughter. In *šitā-k-ak* the suffix is duplicated. This suffix is also used to form the infinitive and the perfect participle of verbs, as in Is. *χar-uk*, to eat; Zb. *kan-āk*, to do; Is. *nulust-uk*, Zb. *nulāst-ak*, having seated oneself; Is. *šud-uk*, Zb. *šud-āk*, having become.

(2) The only adjectival suffix noted is -na (W. S. -an, Š. -ind, -and), indicating possession, as in Is. *pādšā-na*, of or belonging to the king.

(3) As already stated, the infinitive is formed by the addition of the -ka-suffix. The past participle follows the lines of the other Pāmir languages, and need not detain us here. The perfect participle, as also already stated, is formed with the help of the -ka-suffix. In the case of the infinitive the suffix is added to the present stem, as in Zb. *deh-āk*, to strike; but, in the case of the perfect participle, it is added to the past participle, as in Zb. *dēd-āk*, having struck. In one case the -ka of the perfect participle is irregularly added to the present base, viz. in Zb. *is-āk*, not **āyad-āk*, having come.

B. COMPOSITION

39. As in other Pāmir languages, the genitive usually resembles a *tatpuruṣa* compound, as in *lā'l sandūq*, a

ruby-box, i.e. a box of rubies; *durr χurjīn*, a pearl-sack, i.e. a sack of pearls. But the Persian order is sometimes used instead, as in *sandūq lā'l* and *χurjīn durr*.

40. I have noted the following prepositions used as verbal prefixes:—

Av. Skr. *ā* in Iš. *a-puχt-ān*, they listened; Iš. *a-tōyd*, Zb. *a-tayd*, he entered, compared with Iš. *tōyd*, he went.

Av. Skr. *ni*, in Iš. *nulust*, Zb. *nalāst*, he sat down.

Av. *paitiš*, in Iš. *pomutsuk*, to clothe; Zb. *pumetsav*, clothe ye; Av. *paitišmuxta-*, Phl. *patmōχtan* (Horn, *Grundriss*, 160).

Perhaps Av. Skr. *apa* occurs in the Iš. word *pedīn*, set thou alight; but I do not know the derivation of this word, and its very meaning is doubtful to me.

INDEXES OF THE WORDS QUOTED IN §§ 10–40

(For Old Persian, Avesta, and Sanskrit, the order of words is that customary for these languages. For other languages the order is that explained at the beginning of the Vocabulary appended to this work, consonants only being taken into account.)

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**dāta-*, 22, 24.

**gandhūma-*, 23.

OLD PERSIAN

a(h)uramazdāh-, 8.

✓ *bar-*, 17.

dasta-, 24, 31.

PAHLAVI

dūt, 14.

taχr, 37.

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patmōχtan, 40.

AVESTA

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ap-, *āp-*, 19.

asti, 35.

apa-, 40.

asru-, 8, 35, 38 (1).

arəša- 16.

azəm, 8, 31.

- aśta*, 12, 34.
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uśtra-, 17.
kafa-, 21, 26, 38 (1).
karəta-, 16, 20, 30.
kərəta, 16, 20, 22, 30.
gav-, 23.
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gaśa-, 15, 23, 32.
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muśti-, 34.
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 ✓ *vac-*, 37.
 ✓ *vaχś-*, 14.
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vār-, 19.
vəhrka-, 8, 19, 22.
vīsaiti, 14.
vohuni-, 14.
 ✓ *vaēn-*, 15, 19, 29.
raoyna-, 29.
sarəta-, 31.
suχra-, 27.
supti-, 13, 22, 28.
staora-, 35.
spiś, 13, 32.
syāva-, 35.
sruta-, 35.

<i>sraoni-</i> , 35.	<i>hu-</i> , 14.
✓ <i>śu-</i> , 13, 32.	<i>haētu-</i> , 18, 38 (1).
✓ <i>zan-</i> , 31.	<i>hvar-</i> , 36.
<i>zərəd-</i> , 30.	✓ <i>χvar-</i> , 36.
<i>hapta</i> , 12, 28, 36.	χ <i>vaēda-</i> , 15, 25, 36.

• SANSKRIT

<i>anya-</i> , 8.	<i>tr̥ṣṇa-</i> , 8.
<i>apa-</i> , 40.	<i>trāsa-</i> , 8.
<i>aśru-</i> , 8.	<i>nasta-</i> , 14, 31.
<i>aṣṭau</i> , 12, 34.	<i>nāśī</i> , 14, 31.
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<i>kapōta-</i> , 15, 22.	<i>muṣṭi-</i> , 34.
<i>kṛkavāku-</i> , 8.	<i>mṛta-</i> , 16.
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<i>ksīra-</i> , 8.	<i>yuga-</i> , 18, 25.
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<i>gōdhūma-</i> , 23.	* <i>sphāla-</i> , 14, 17.
<i>tīrtha-</i> , 8.	<i>svēda-</i> , 25, 36.

IŠKĀŠMĪ

<i>udōyā</i> , 13, 17, 24.	<i>avzuk</i> , 30.
<i>an</i> , 8.	<i>az</i> , 8, 19, 31.
<i>apuχtān</i> , 40.	<i>dūd</i> , 24.
<i>urk</i> , 8, 19, 22.	<i>dah</i> , 24, 31.
<i>urnaduk</i> , 19.	<i>dumb</i> , 14.
<i>urwēs</i> , <i>urwēsak</i> , 38 (1).	<i>dānd</i> , 30.
<i>uspīr</i> , 14, 17.	<i>dīr</i> (far), 14, 24, 29 ; (a ravine), 24, 30.
āst	<i>durr</i> , 39.
āš	<i>dăst</i> , 12, 24, 31.
āšik	<i>dit</i> , 14, 22, 24.
āt	<i>fei</i> , 21.
atōyā	<i>fri</i> , 17.
<i>uvd</i> , 12, 19, 28, 36.	

<i>frut</i> , 12, 16.	<i>pām</i> , 20, 34.
<i>γū</i> , 23.	<i>pōmutuk</i> , 22, 40.
<i>γudārga</i> , 26.	<i>pūnz</i> , 12, 22.
<i>γol</i> , 15, 23, 32.	<i>put</i> , 34.
<i>γundum</i> , 23.	<i>rūi</i> , 12, 17, 27.
<i>γūzd</i> , 23.	<i>rēγn</i> , 29.
<i>γēzd</i> , 37.	<i>rēmuz</i> , 8.
<i>hē</i> , 37.	<i>rust</i> , 37.
<i>kel</i> , 16, 20, 30.	<i>safēd</i> , 35.
<i>kūl</i> , 16, 20, 22, 30.	<i>sandūq</i> , 39.
<i>kurust</i> , 37.	<i>spul</i> , 13, 32.
<i>kuwid</i> , 15, 22.	<i>sard</i> , 31.
<i>χafuk</i> , 21, 26, 38 (1).	<i>surχ</i> , 27.
<i>χūg</i> , 14.	<i>suvd</i> , 13, 22, 28.
<i>χol</i> , 32, 33.	<i>šu</i> , 35.
<i>χum</i> , 33.	<i>šab</i> , 22, 33.
<i>χair</i> , 15, 25, 36.	<i>šud</i> , 13, 32, 35.
<i>χur</i> , 12, 26.	<i>šuduk</i> , 38 (1).
<i>χurjīn</i> , 39.	<i>šinj</i> , 35.
<i>χaruk</i> , 38 (1).	<i>štur</i> , 17.
<i>χarum</i> , 36.	<i>šutur</i> , 35.
<i>χurs</i> , 16, 33.	<i>tōyd</i> , 28, 40.
<i>lā'l</i> , 39.	<i>teym</i> , 28.
<i>lēw</i> , 15, 19, 24.	<i>trās</i> , 8, 17.
<i>mēd</i> , 25, 29.	<i>truš</i> , 37.
<i>mēl</i> , 32.	<i>ts^afur</i> , 14, 20.
<i>mul</i> , 16, 22, 38 (1).	<i>tsām</i> , 12, 20, 34.
<i>muluk</i> , 30, 38 (1).	<i>vud</i> , 23.
<i>mut</i> , 34.	<i>wek</i> , 19.
<i>nulust</i> , 32, 40.	<i>vēk</i> , 19.
<i>nulustuk</i> , 38 (1).	<i>vokš</i> , 17.
<i>nēr</i> , 13.	<i>vēχ</i> , 19.
<i>nark</i> , 29, 38 (1).	<i>waχt</i> , 22.
<i>nīs</i> , 14, 31.	<i>wēn</i> , 14.
<i>pu</i> , 14, 20, 25, 37.	<i>vrūd</i> , 14, 17, 22, 23.
<i>pedīn</i> , 40.	<i>varf</i> , 19, 27, 37.
<i>pādsāna</i> , 38 (2).	<i>wrok</i> , 17, 35, 38 (1).

<i>waruk</i> , 30.	<i>yōγ</i> , 18, 25.
<i>vūst</i> , 12, 23, 35.	<i>yetik</i> , 18, 38 (1).
<i>wastuk</i> , 19, 35, 38 (1).	<i>yuz</i> , 18, 32, 37.
<i>vuz</i> , 13, 23.	<i>zas, zus</i> , 31.
<i>wužduk</i> , 16.	<i>žānj</i> , 23.
<i>yau</i> , 18, 32.	<i>žanum</i> , 23.

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<i>ōrmōzd</i> , 8.	<i>χaram</i> , 36.
<i>isāk</i> , 38 (3).	<i>χaren</i> , 30, 37.
<i>āst</i> , 35.	<i>mul</i> , 16, 22.
<i>uštur</i> , 17.	<i>mālāk</i> , 30.
<i>ōt</i> , 12, 19, 34.	<i>nalāst</i> , 32, 40.
<i>ōt</i> (?), 34.	<i>nalāstak</i> , 38 (1).
<i>atayd</i> , 28, 40.	<i>nēm</i> , 29.
<i>uvd</i> , 12, 19, 28, 36.	<i>nar</i> , 29.
<i>az</i> , 19, 31.	<i>nēr</i> , 13.
<i>azār</i> , 36.	<i>nīs</i> , 14, 31.
<i>dūd</i> , 24.	<i>pād</i> , 14, 20, 25, 37.
<i>dēlāk</i> , 38 (3).	<i>pumetsav</i> , 22, 40.
<i>dehāk</i> , 38 (3).	<i>pūnz</i> , 12, 22.
<i>dāndak</i> , 30, 38 (1).	<i>rā, rāi</i> , 12, 17, 27.
<i>dīr</i> , 14, 24, 29.	<i>saudāi</i> , 38 (1).
<i>dōs</i> , 24, 31.	<i>šud</i> , 13, 32.
<i>dāst</i> , 12, 24, 31.	<i>šudāk</i> , 38 (1).
<i>ferī</i> , 17.	<i>šom</i> , 17, 32.
<i>ferāt</i> , 12, 16.	<i>štā</i> , 37, 38 (1).
<i>γāi</i> , 23.	<i>štāk</i> , 37, 38 (1).
<i>γēd</i> , 37.	<i>šitākak</i> , 37, 38 (1).
<i>γāl</i> , 15, 23, 32.	<i>tā</i> , 37.
<i>γūzd</i> , 18, 32.	<i>tō</i> , 17, 20.
<i>kal</i> , 16, 20, 22, 30.	<i>taχsīm</i> , 22.
<i>kanāk</i> , 38 (1).	<i>tāt</i> , 37.
<i>χūg</i> , 14.	<i>tsafūr</i> , 14, 20.
<i>χāl</i> , 32, 33.	<i>tsām</i> , 12, 20, 34.
<i>χare</i> , 37.	<i>wē</i> , 19, 37.
<i>χūr</i> , 12, 26.	<i>wod</i> , 23.

<i>wujinjâk</i> , 17, 38 (1).	<i>warûd</i> , 14, 17, 22, 23.
<i>wék</i> , 19, 37.	<i>verâk</i> , 17, 38 (1).
<i>waχt</i> , 22.	<i>wišt</i> , 14.
<i>wând</i> , 23.	<i>wuz</i> , 13.
<i>vînum</i> , 15, 19, 29.	<i>zât</i> , 31.

MUNJÂNÎ, SANGLICÎ, AND YÜDRÂ,

Mj. <i>asti</i> , 8.	Mj. <i>varfa</i> , 27.
Yd. <i>jinkoh</i> , 17.	Yd. <i>verfoh</i> , 27.
Yd. <i>kšira</i> , 8.	Yd. <i>wist</i> , 14.
Yd. <i>trušna</i> , 8.	Sg. <i>yū</i> , 18, 37.
Sg. <i>saför</i> , 14.	Mj. <i>yāoya</i> , 19.
Yd. <i>surkoh</i> , 27.	Yd. <i>yauγ</i> , 19.
Yd. <i>wury</i> , 8.	Yd. <i>jestoh</i> , 19.
Sg. <i>vain</i> , 14.	

OTHER FALCA LANGUAGES

Ş. * <i>dēvusk</i> , 17.	W. <i>türt</i> , 8.
Yz. <i>δād</i> , 22.	S. <i>woχt</i> , 19.
Ş. <i>γuθ</i> , 26.	Ş. <i>würj</i> , 8.
W. <i>γūz</i> , 18, 32.	W. <i>wist</i> , 14.
W. <i>karust</i> , 37.	S. <i>vist</i> , 14.
S. <i>χaið</i> , 25.	Ş. <i>wuvd</i> , 19.
Yz. <i>χvōr</i> , 36.	S. <i>waz</i> , 19.
W. <i>liw</i> , 24.	W. <i>yaχ</i> , 19.
W. <i>pei</i> , 21.	W. <i>yupk</i> , 19.
W. <i>pazuw</i> , <i>püzüv</i> , 30.	W. <i>žuu</i> , 18, 32.
Yz. <i>miθ</i> , 8.	S. <i>žez</i> , 18, 32.
S. <i>spur</i> , 17.	Ş. <i>žezd</i> , 18, 23, 32.

PERSIAN

<i>ars</i> , 8.	<i>pašm</i> , 34.
<i>bast</i> , 12.	<i>supār</i> , 14.
<i>dirham</i> , <i>diram</i> , 8.	<i>šir</i> , 8.
<i>hēc</i> , 37.	<i>šavam</i> , 17.
<i>hazär</i> , 36.	<i>talχ</i> , 37.
<i>χūg</i> , 14.	<i>tis</i> , 8.
<i>χūn</i> , 14.	
<i>χirs</i> , 16, 33.	<i>wāš</i> , 14.

DARDIC LANGUAGES

<i>Khōwār, ašru</i> , 8.	<i>Kalāša, kakawak</i> , 8.
<i>Khōwār, droxum</i> , 8.	

OTHER LANGUAGES

<i>Balōcī, dīr</i> , 14.	Greek, <i>δραχμή</i> , 8.
<i>Balōcī, dīt</i> , 14.	Arabic, <i>taqṣīm</i> , 22.
<i>Ormuři, wak</i> , 19.	Arabic, <i>waqt</i> , 22.

IV. INFLEXION

A. THE ARTICLE

41. The indefinite article is indicated by the numeral *wak* or *wok*, one, as in (12)¹ *wak kud āyad*, a dog came; (37) *wok ādam nulustuk*, a man has sat down. There does not appear to be any occurrence of the definite article in the story. No doubt the demonstrative pronouns are used with this force when it is required.

In Zb. the numeral *wok* is also used for the indefinite article. Occasionally we find instances of the Prs. *yā-e-wahdat*, which in Zb. is weakened to *-e*. Thus, *armān-e*, a longing. Sometimes both *wok* and *-e* are used, as in *wok bāzurgān-e wod*, there was a certain merchant.

B. NOUNS SUBSTANTIVE AND ADJECTIVE

42. *Gender*.—I have not traced any signs of distinction of gender.

43. *Number*.—Throughout the story the plural nominative is everywhere the same as the singular. Moreover, when the noun is inanimate, the nominative plural governs a singular verb. Thus :—

- (8) *wēv dēr žūnduk šud*, their bellies became hungry.
- (11) *ar-wudak tsām kūr šud*, both eyes became blind.
- (17) *i tsām tāza šu*, his eyes will become restored.

¹ Here and elsewhere the numerals refer to the paragraphs of the Iškāšī story.

But, in the story, *dēr* and *tsām* are the only two inanimate nouns that occur in the plural. One instance occurs of an animate plural noun in the nominative :—

- (12) *dō ādam-ān šāwāl šud*, the two men went (on) the road.

Here the suffix *-ān* belongs to *šud* (*šud-ān*, they went), and is not the sign of the plural of *ādam*. It will be observed that here the plural nominative is the same as the singular, but that, with an animate subject, the verb is in the plural.

In Zb. a plural is formed by adding *-ai* or *-en*. Either seems to be used indifferently. Thus *tāt*, a father; *tāt-ai* or *tāt-en*, fathers; *māl*, property; *māl-ai*, properties. I consider that the form in *-en* is the original, and that *-ai* stands for *-e*, a development of *-en*, by apocope of the final consonant, which is very common in Zb. (see § 37, 1). The plural forms occur for both animate and inanimate nouns. The plural termination is often dropped, or, in other words, the plural may optionally have the same form as the singular. This is the general rule when the noun is in agreement with a numeral, or with an adjective indicating plurality.

Occasionally, in Zb., we find a periphrastic plural, as in *hamrah*, a friend; plural, *hamrah-gan*.

44. Case.—The vocative is the same as the nominative. The accusative is generally the same as the nominative, as in :—

- (6) *tu xē tsām kūr kun*, do thou make thine own eye blind.

- (16) *wak tabib avīraw*, bring ye a physician.

This form of accusative is common in cognate accusatives, as in :—

- (3) *safar-ān šud*, they went a journey; and in nominal verbs, as in :—

- (13) *kud wan kutil kūl*, the dog did leading him, i.e. led him.

Sometimes the accusative is formed by adding *-i* to the nominative. As shown by Zb. (see below, §§ 48–9), this is really the termination of the oblique case, the use of which, in Iš., is confined to the accusative. Thus:—

- (13) *wi dumb-i nad*, he grasped its tail.
- (19) *i gul gap-i šud*, he heard all his talk.
- (27) *wa wuz-i zōyd*, he took the goat.
- (27) *i talxā-i zōyd*, he took its bile.
- (33) *χazīna-i-yaib-i tsa fak talapum*, I demand a hidden treasure from Your Honour. (Here the first *i* in *χazīna-i-yaib-i* is *izāfat*.)

Note that in the frequently recurring word *ambi*, a cave, the final *i* is part of the word, and is not the sign of the accusative.

There is a general oblique case, which in the singular is always the same as the nominative. As explained above, it originally ended in *-i*, which has been dropped. For the plural oblique see below (§ 47). The oblique case may be used by itself for almost any case, as in the following:—

- (12) *wak rōz, tā vužer, nulust*, he sat for one day till evening.
- (19) *sahar tsa wadak χut*, at dawn he arose from there.
- (33) *wak dā umbi āst*, in a certain place there is a cave.

The genitive is usually expressed, as in other Pāmīr languages, by simply prefixing the governed to the governing noun thus:—

- (15) *pādšā χān*, the king's house.
- (21) *pādšā quslāq*, the king's town.
- (24) *pādšā udōyd tsām*, the king's daughter's eyes.

The reverse order sometimes occurs, that of Persian being followed. Thus:—

- (5, 9) *wak lav gāla*, a piece of bread.
- (33) *durr χurjīn* and also *χurjīn durr*, a sack of pearls.

(33) *lā'l sandūq* and also *sandūq lā'l*, a box of rubies.

The force of the genitive may be given by converting the governed noun into an adjective of possession by adding the suffix *-na* (see § 38, 2). Thus :—

(16) *pādšā-na wuk udōyā kūr šuduk*, a daughter of the king has become blind.

45. Other case relations are indicated with the aid of prepositions and postpositions added to the oblique form.

The following are prepositions :—

<i>dar</i> , in.	<i>tā</i> , until, up to.
<i>pa</i> , in, into.	<i>tar</i> , to, into, on to, up to.
<i>po</i> , in.	<i>tsa</i> , from.

The following are postpositions :— •

<i>bā</i> , to, for.	<i>dzā</i> , near to, to (place) =
<i>bād</i> , after.	Hindi <i>pās</i> .
<i>darūn</i> , among, within.	<i>sar dzā</i> in front of.
	<i>viś</i> , below, underneath.

Sometimes a noun may be governed by a preposition and a postposition at the same time, the two forming a compound, with the noun between. Thus :—

pa . . . bun, below.

po . . . darūn, inside.

46. The following are examples of the use of these prepositions and postpositions :—

(16) *pādšā dar γazab šud*, the king became in anger, i.e. became enraged.

(19) *nakwa kūr pa ambi tsē vud*, this blind man, who was in the cave.

(18) *χē dūst pa kūl dū*, (if) he put his hand into the pool.

(12) *tā vužēr nulust*, he sat till evening.

(21) *tar pādšā quslāq šud*, he went to the king's town.

(13) *tar ambi wan wud*, he took him into the cave.

(18) *tar cenār wan sāmbu*, (if) he smear it on to the plane-tree.

- (31) *tar tuχt nīd*, sit down on to the throne.
 (15) *az-īm nēr tar pādšā χān-um vud*, I was to-day in the king's house.
 (14) *χurs tsā urwēs frut*, the bear inquired from the fox.
 (18) *tsā kūl vēk zānzu*, (if) he take water from the pool.

The preposition *tsā* often drops its final vowel, as in :—

- (10) *ts'-χē sār wak tsām kif*, from thine own head pierce an eye. So :—

- (7) *ts'-wudak*, from there, thence.
 (28) *sahar pādšā bā χabar šud*, at dawn news came to the king.
 (34) *šud ambi bā*, he went to the cave.
 (35) *man' pādšā bā ussum*, shall I take this off to the king?
 (34) *χē χaruk bā avul, pomutuk bā mus avul*, he obtained (food) for his own eating, he obtained clothes for putting on.
 (17) *tu māl darūn wok kabūt vuz āst*, among thy cattle there is a blue goat.
 (20) *χē dūst dēd kūl darūn*, he put his own hand within the pool.
 (29) *pādšā dzā-ān āyad*, they came near (to) the king.
 (18) *ambi sar dzā wak subz cenār āst*, in front of the cave there is a green plane-tree.
 (20) *cenār viš šud*, he went beneath the plane-tree.
 The preposition *pa* combines with *ī*, it, into *pī*. We thus get *pī bun* (for *pa ī bun*) *wak kūl āst*, below it there is a pool (18).
 (33) *po wa ambi darūn iwak χurjīn durr āst*, within that cave there is a sack of pearls.

47. In the plural the oblique case is generally the same as the nominative. Sometimes it ends in *-āw* or *-ā*, corresponding to the W. *-aw*, S. *-iw*, and Yd. *-ef*. Examples of the oblique plural are :—

Accusative.—(25) *agar mun udōyd tsām tāza kul-ut*, if (i.e. when) thou hast made my daughter's eyes restored.

(21) *pādšā xē wazīr-āw gūl kūl*, the king assembled his viziers.

Oblique case.—(8) *cand rōz šāwal-ān tōyād*, they went along the road for some days.

(16) *pādšā xē wazīr dar γazab šud*, the king became in anger with his viziers.

(18) *tar xē tsām sāmbu*, (if) he smear (it) on his eyes.

(16) *pādšā xē wazīr-ā bā γēzd*, the king said to his viziers.

(22) *tsa wazīr-āw frut*, he inquired from the viziers.

48. In Zb. the declension of nouns closely resembles the above. The oblique case, singular and plural, ends in *-a*, *-e*, or *-i*. These can all be used as terminations of the oblique case, but there is a tendency to use *-a* most often for the genitive, and *-i* most often for the accusative, although in each case either of the other two terminations may be used instead. As in Iš. this termination is very often dropped, so that all these cases—accusative, genitive, and oblique—then have the same form as the nominative. On the other hand, the genitive sometimes adds its termination to the oblique form in *-i*, instead of directly to the base. Thus, the oblique case of *sāl*, a year, is *sāl-i*, and from this a genitive, *sāl-i-a* is formed, as in *am verāk tāmend sāl-i-a āst*, of how many years (i.e. how old) is this horse?

49. As examples of these Zb. forms we may quote:—

vuts-a zāt am-a iχā-i-a nadāk, the son of the uncle has married this (person)'s sister. Here *vuts-a* is genitive of *vuts*, an uncle; *am-a* is genitive of *am*, this; and *iχā-i* is the accusative of *iχā*, a sister; the *-a*, being the pronominal suffix indicating "he", the subject of *nadāk*.

yā dūd xātir gāl-i (nom. *gāla*)-*e* *dūd*, thou gavest (*dūd-e*) bread for him.

ka tī zāt-i lāyiq-am nast, I am not worthy for (i.e. to be) thy son. Here *zāt-i* is the oblique singular of *zāt* a son, governed by the preposition *ka*. *Nast-am*, I am not.

zīn-a ka verāk-a dam deh, put the saddle on the horse's back. Here *zīn-a* is the accusative, and *verāk-a* is the genitive.

uo ka wok verāk-a sar, pa ū daraxt-a vīš, nalāstak, he is seated on a horse under that tree. Here *verāk-a* is in the oblique case, governed by *ka . . . sar*, and similarly *daraxt-a*, governed by *pa . . . vīš*.

The termination *-e* is merely a variant of *-i*, and examples of it are unnecessary. In my materials it occurs only in paradigms, and not in connected sentences.

As examples of the dropping of the termination in Zb., we may quote:—

tsa payao wē newar, draw water from the well. Here *wē* is in the accusative. Its full form is *wēk*, acc. *wēk-i*, so that not only has the termination of the accusative, but also the final consonant has been dropped (see § 37, 1).

wok naukar qīvd, he called a servant. Here *naukar* is in the accusative.

ka wāš wānd, bind with a rope. Here *wāš* is in the oblique case.

So many others. The plural follows exactly the same lines, the terminations *-a*, *-e*, and *-i* being added to the nominative plural.

All this shows the origin of the Iš. termination *-i* of the accusative and of the genitive construction. In Zb. the terminations of the oblique case are in process of disappearance, but the *-i* is still more or less preferred for the accusative. In Iš. this accusative termination *-i* is the only one that has survived, and it, too, is falling out of use. In the genitive and the oblique case the termination has altogether disappeared.

50. Adjectives.—Adjectives call for few remarks. In both Iš. and Zb. they are immutable, changing neither for

NUMERALS

English.	Iškāšmī. Zēbaki.	Sanglici.	Munjāni.	Yūdā.	Waχi.	Sarikoli.	Şurñi.	Yāzgūlāmī.	Yāyñōbi.
one .	wak, wok	vāk	yū	yū	ǖi	iv, i	yiw, yī, i	wōy	i
two .	dau, dō	dōv, dō	lu, le	lo	būi	ðāu,	ðo	du	du
three .	rūi	rāi, rū	šerūi	šuroi	trūi	hařōi	ārrai	tirāi	tirāi
four .	tsəfur	tsafür	cſr	tsavur	tsavür	cēr	čiſr	tifür	tifür
five .	pūnz	pūnz	pān̄j	pān̄s, pan̄j	pān̄z	pīnz	pīnz	pān̄j	pān̄j
six .	χol	χal	āχše	uχsōl	šād	χās	šū	uχs	uχs
seven .	wrd	wrd	avde	ardol	hūb	üvd	hōvd	avrđ	avrđ
eight .	ât	ât	ašoh	ašoh	hāt	woxt	wašt	ašt	ašt
nine .	naw	naw	nav	nāw	nēuw	nōo	nū	naw	naw
ten .	dōs	dās	dah (Prs.)	los	ðas	ðes	nū	das	das
eleven .	...	...	...	...	ðas-iv	ðes-at-i	...	...	...
twenty .	... Borrowed from Prs.	... Borrowed from Prs.	... Borrowed from Prs.	wīst	wīst	vīst	vīst	...	...
fifty .	... Borrowed from Prs.	... Borrowed from Prs.	... Borrowed from Prs.	lu-wīst-o	lu-wīst-o	pinjāh *	pinjāh	...	...
hundred .	azär	azär	szér	los	szér	sud (Prs.)	sad (Prs.)	...	...
thousand .				...	...	hazar	hazar	...	...

The sign indicates that the word is not known to me.

gender nor for number. The adjective precedes the qualified substantive.

The Iš. materials give no example of the comparative degree. In Zb. the Prs. suffix *-tar* is used to form both comparative and superlative, as in Zb. *ferī-tar*, better or best, the thing with which comparison is made being put in the oblique case, governed by *ta*, from.

Occasionally we come across an adjective used in the Persian manner with *izāfat*, as in Iš. (33) *χazīna-e-yaib*, a hidden treasure. The same sometimes occurs in Zb., and in both cases is evidently mere borrowing.

51. A comparative list of numerals appears on p. 36. The Iš., W., and Yz. forms are those collected by Sir Aurel Stein; the Zb., Mj., and Yd. forms are taken from my materials, and the others from Shaw and Geiger.

C. PRONOUNS

52. The following are comparative tables of the 1st, 2nd, and 3rd personal pronouns. The Iš. forms are those collected by Sir Aurel Stein. The Zb., Mj., and Yd. forms are taken from my materials, and the others are from Shaw and Geiger. No forms are available for Sg. and Yz.

Each of these pronouns has two forms of the genitive—an ordinary genitive, corresponding to our "my", "thy", "his", etc., and a genitive absolute, formed in Zb. by adding *-nen* (or *-nan*) or, after a consonant, *-en* (or *-an*) to the simple genitive. The genitive absolute corresponds to our "mine", "thine", "his", "hers", "ours", "yours", and "theirs", respectively. No forms of the genitive absolute are available for Iš. The corresponding terminations in other languages are W. S. *-an*, Š. *-end*, *-nd*. It is parallel to the adjective of possession (Iš. *-na*, W. S. *-an*, Š. *-ind*, *-and*) used as a genitive of nouns, as described in §§ 38, 2; 44.

53. 1st Person, "I," etc.

English.	Iškāšmī.	Zēbāki,	Munjāni.	Yūdγā.	Waχi.	Sarikoli.	Šuryni.	Yaynōbi.
Sing.								
Nom.	az	az	ze	zo	wuz	wuz	man	man
Dat.	num bū	muk	nā men	na men	ma-r'	mu-r'	man	man
Gen. abs.	mun	men	že men	wa men	žü, žü i	mu	man	?
Obl.	?	men-en	mo-kūn	men	žu-i-an	mu-yan	mu-nd	?
	num (?) ¹	men	men	men	ma, maž	mu	mu	man
Plur.								
Nom.	?	mōχ	māχ	maχ	suk, sak-išt	maš	māš	māš
Dat.	?	mōč	nu māχ	na maχ	sak-ar'	maš-iŋ*	māš-ar'	māš-ar'
Gen. abs.	?	mōč	že māχ	wa maχ	spā	maš	māš	māš
Obl.	?	mōč-en	a māχ-kūn	a maχ	?	maš-an	māš-end	?
	?	mōč	māχ	maχ	sak	maš	māš	māš

¹ The only oblique case noted is the dative *num-hā*, to me. In this the *n* of *num* has probably become *m* before *b*.

55. 2nd Person, "thou," etc.

English.	Iškāšmī.	Zébaki.	Munjāñi.	Yüdþā.	Waχ̄.	Sarikōlī.	Šuryni.	Yaynōbi.
Sing.								
Nom.	<i>tu</i>	<i>tō</i>	<i>to</i>	<i>tu</i>	<i>tao</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
Dat.	<i>tu bā</i>	<i>tō bā</i>	<i>nā to</i>	<i>na to</i>	<i>ta-r</i>	<i>tü-r</i>	<i>tu-r</i>	<i>tau</i>
Gen.	<i>tu</i>	<i>tī</i>	<i>že to</i>	<i>wu ta</i>	<i>ti</i>	<i>tü</i>	<i>tu</i>	<i>tau</i>
Gen. abs.	?	<i>tī-nen</i>	<i>to-kān</i>	<i>ta</i>	<i>ti-an</i>	<i>tü-yen</i>	<i>tu-nd</i>	?
Obl.	<i>tu</i>	<i>tō, tī</i>	<i>to</i>	<i>tao</i>	<i>tü</i>	<i>tu</i>	<i>tu</i>	<i>tau</i>
Plur.								
Nom.	<i>tamux</i>	<i>tōmōχ</i>	<i>māf</i>	<i>māf</i>	<i>sūišt</i>	<i>tumāš</i>	<i>tumā</i>	<i>šumāχ</i>
Dat.	<i>tamux bā</i>	<i>tōmōχ bā</i>	<i>nā māf</i>	<i>na maf</i>	<i>sav-ar</i>	<i>tamāš-ir</i>	<i>tamā-r</i>	<i>šumāχ</i>
Gen.	? <i>tamuχ</i>	<i>tōmōχ</i>	<i>že māf</i>	<i>wa maf</i>	<i>sav'</i>	<i>tamāš</i>	<i>tamā</i>	<i>šumāχ</i>
Gen. abs.	?	<i>tōmōχ-en</i>	<i>a māf-kān</i>	<i>a maf</i>	<i>sav-an</i>	<i>tamāš-an</i>	<i>tamā-nd</i>	?
Obl.	<i>tamux</i>	<i>tōmōχ</i>	<i>māf</i>	<i>māf</i>	<i>sav</i>	<i>tumāš</i>	<i>tumā</i>	<i>šumāχ</i>

57. 3rd Person, "he," "she," "it," etc.

English.	Iškāšmī.	Zēbakī.	Munjānī.	Yüdyā.	Waχī.	Sarikolī.	Šuγnī.	Yaynōbi.
Sing.								
Nom.	wa	ao	wo	yo	yü	yü fem. ya	aχ	
Dat.	wan bā	yü bā	nā wan	ya-r	wi-r	wi-r, wum	avi	
Gen.	i, wi	yü	ze wan	yao	wi	wi, wum	avi	
Gen. abs.	?	yü-nen,	wan-kān	yao-an	wi-yān	wi-yād	?	
Obl.	wan	yü, wü, wō	wan	wen	yao	wi	wi, wum	avi
Plur.								
Nom.	?	āwend	wai	wai	ya-išt	woδ	wāδ-	aχtit
Dat.	?	āwenda bā	nā waf	na wef	yav-v-ar	wief-ir	wief-er	auti
Gen.	wēr	āwenda	ze waf	wef	yav	wief	wief	auti
Gen. abs.	?	āwend-en	wuf-kān	a wef	yav-an	wief-an	wief-end	?
Obl.	?	āwenda	wuf	wef	yav	wief	wief	auti

54. The following are examples of the use of the pronoun of the 1st person in Iš.—

- (6, 25) *az tu-bā dayum*, I will give to thee.
- (30) *az zus*, I (am thy) son.
- (35) *az ḥadak ḥarum, nēdum*, I myself will eat, I will sit.
- (5) *wak lav gālu mum-bā dai*, give to me a piece of bread.
- (24) *mum-bā hukm tse šu*, if the order be (given) to me.
- (26, 33) *mum-bā ižum*, bring to me.
- (25) *agar mun udōyd tsām tāza kūl-ut*, if (i.e. when) thou madest my daughter's eyes restored.

56. The following are examples of the use of the pronoun of the 2nd person in Iš.—

- (6) *tu ḫē tsām kūr kun*, make thou thine eye blind.
- (29) *ḥē udōyd tu-bā dayum, tu ḫuš-waxt šuī*, (if) I give to thee my daughter, wilt thou be pleased?
- (32) *cīz talapi tu*, what dost thou demand?
- (6, 10, 25) *az tu-bā dayum*, I will give to thee.
- (33) *lā'l sandūq gul mum-bā, durr ḥurjīn gul tu-bā*, the box of rubies is all for me, the sack of pearls is all for thee.
- (17, 26) *tu māl darūn wak kabūt vuz āst*, in thy flock there is a blue goat.
- (22) *nēr-bā dah rōz tamuχ-bā qarār vud, nēr tamuχ žanum*, the agreement for you was ten days up to to-day, to-day I will kill you.

58. The following are examples of the use of the pronoun of the 3rd person in Iš.—

- (18) *wa cenār nasu*, (if) he grasp the plane-tree.
- (20) *wa cenār nad*, he grasped the plane-tree.
- (27) *wa vuz-i zōyd āyad*, he took the goat (and) came.
- (13) *kud wan kutal kūl, wad; tar ambi wan wud*, the dog led him (and) took him away, (and) took him away into a cave.

(18) *tar cenâr wan sâmbu*, (if) he smear it on the plane-tree.

(33) *wan zânz mum-bâ ižum*, take it (and) bring it to me.

(4) *i dêr žünduk šud*, his belly became hungry.

(17) *agar . . . i korost zânz, i tsâm tâza šu*, if he takes its skin, his eyes will become restored.

(18) *i tsâm siyât šu*, his eyes will become restored.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *i talxâ-i zöyd*, he took its bile.

(28) *i udöyd tsâm sihat šud*, his daughter's eyes became well.

(38) *i dêr kandâr kul*, he made his belly pieces (i.e. he tore it in pieces).

(13) *wi dumb-i nad*, he grasped its tail.

(8) *wêv dêr žünduk šud*, their bellies became hungry.

59. As in the other Pâmir languages, free use is made of pronominal suffixes. A comparative table of those in use is given on the page opposite.

When these suffixes consist of more than one letter, the initial vowel is dropped after another vowel; or, more correctly speaking, the initial vowels of these suffixes do not really form part of the suffixes, and are only inserted, for the sake of euphony, when the suffix follows a consonant. Sometimes, if a suffix is added to a word ending in *i*, the vowel of the suffix is retained, and a *y* is inserted between the two vowels so as to prevent a hiatus. Thus (38) *ham-digari-y-än*.

No information is available as to the forms of the suffixes for the plurals of the 1st and 2nd persons in Is. The forms given for Mj. and Yd. should be taken with some reserve, as the materials from which they are furnished are rather scanty. The Yn. forms are borrowed from Persian.

As regards Zb. it will be remembered that this dialect is fond of rejecting a final consonant (§ 37). This accounts

PRONOMINAL SUFFIXES

English.	Iškāšmī.	Zēbakī.	Munjānī.	Yüdyā.	Wāχī.	Sarikoli.	Šuŋni.	Yāŋnōbi.
1st Person								
Sing..	-im, -um	-am, -em, -im	-en, -im	-em	-im	-am	-um, um	-m
Plur..	?	-en, -e	-am	-em	-in	-an	-am	-mūχ
2nd Person								
Sing..	-at, -ut	-ē, -ī, -ai	-et, -ai	-et	-it	-at	-at	-t
Plur..	?	-ev, -e, -av, -a	-af	-ef	-iv	-av	-et	-gint
3rd Person								
Sing..	Caret.	-a	-ai, -a	Caret.	Caret.	-t, -ē	-t	-gint
Plur..	-ān	-en, -e	-ut	-et	-iv	-av	-en	-gint

for the duplicate forms *-en*, *-e*; *-ev*, *-e*, and so on. In Zb. the suffix of the 3rd person singular is *-a*, but it is very often omitted, so that we here see, as usual, the origin of the fact that Iš. does not—at least as far as the story shows—use any suffix for this person.

60. As in other Pāmīr languages, these suffixes are most often employed to indicate the person of a past tense of a verb. Thus, Iš. *apnuxt-ān*, they listened. But they are separable, and are most commonly attached, not to the verb, but to some other word in the sentence. Thus, (35) *az-im lēv šud*, for *az lēv šud-im*, I became mad. When this occurs the suffix may be repeated several times in the sentence, as in (2) *dō ādam-ān safar-ān šud* for *do ādam safar šud-ān*, two men went a journey.

61. Other examples of the use of these suffixes in Iš. are the following:—

(15) *az-im nēr tur pādšāt xān-um šud*, to-day I went into the king's house. Here the suffix occurs twice—as *-im* (exceptional for *-im*), and as *-um*.

(14) *tu-t kum džā wud*, (in) what place wast thou? For *tu . . . wud-at*.

(18) *ai tu-t pādšāt bēfām-at vuduk*, O king, thou hast become foolish. Here the suffix occurs twice; for *tu . . . bēfām vuduk-at*.

(3) *tsand rōz-ān šāwal šud*, for some days they went along the road.

(7) *ts'-wadak-ān tōyd*, from there they went on.

(29) *pādšāt džā-ān īyad*, they came near the king.

(36) *āyad-ān, apnuxt-ān*, they came, they listened.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other. Here *ham-digar-i* is the accusative of *ham-digar*, and *y* is inserted before the *-ān* for the sake of euphony.

Sometimes these suffixes are used instead of the verb substantive. Thus:—

(30) *tu-t tāt*, thou art (my) father.

62. In Zb. these suffixes are employed not only to indicate the subject of the verb, but also in a wider way. Thus, in *az-im yū zāt ku fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes; the subject "I" is indicated by *-im* and *-am*, and the object "him" (i.e. the son) is indicated by the suffix *-a*. *Dēdāk-am-a* accordingly means "I have beaten him". Again, in *apnit-a wod-am*, the subject "he" is indicated by *-a*, and the indirect object "for me" is indicated by *-am*. The phrase is therefore literally, "lost-he was-for-me," i.e. I lost him.

63. Demonstrative Pronouns.—In Is. the proximate demonstrative pronoun appears under two forms. The first is *nakwa*, this. The base *nuk-* also appears in S. *nak-yam*, this way, and *nak-dās*, thus; in Yn. *nah-it*, this very (sg. acc.); and perhaps in Š. *ik-yam*, this very. I connect the Is. S. and Yn. forms with Skr. *ēna-*, Phl. Prs. *īn*, to which the *-ka*-suffix has been added. The affiliation of the Š. form to this group is doubtful. It is more probably to be referred to Skr. *ayam*, Prs. *ē*, also with the *-ka*-suffix.

The other form appears in *man*, this (acc. sg.), and *miv*, their. This also occurs in W. *yem*, this; S. *yam*, this (sg. obl. *mi*, pl. nom. *mod*, obl. *mef*); Š. *yem*, *yam*, this (sg. obl. *mi*, pl. *mād*, obl. *mēf*); Mj. *ma*, this (pl. obl. *maf*); Yd. *mo*, *wem*, this (sg. obl. *man*, pl. obl. *maf*); Zb. has *am*, this.

The following examples of this pronoun occur in the Is. story:—

(17) *agar nakwa vuz avirī*, if he finds this goat.

(19) *nakwa kār pa ambi tē vud*, this blind man who was in the cave.

(35) *man pādšā bā ussum*, shall I take away this to the king?

(23) *wak rōz miv gunā ta fak tilapum*, I ask from Your Honour (pardon for) the fault of these for one day.

64. The remote demonstrative pronoun is *wa*, that, etc., the same as the 3rd personal pronoun. Thus:—

(33) *po wa ambi darūn*, inside that cave.

Another remote demonstrative pronoun found in Sir Aurel Stein's list is *dīr*, that. With this we may compare S. sg. obl. *di*, this (pl. nom. *duθ*, obl. *def*) ; Š. *di*, of this (Pl. nom. *duθ*, obl. *def*). Geiger (p. 320) compares the S. and Š. forms with the Paštō *dē*, this. I am unable to account for the final *r* in the Iš. form, unless the latter is a dative.

65. In Zb. the personal pronoun of the 3rd person is used as the remote demonstrative. When used as an adjective any of the forms *ao*, *ā*, or *wō* may be used for any number or case, but the two latter have not been noted in agreement with a nominative.

66. Reflexive Pronoun.—The reflexive pronoun in Iš. is *χad-ak*, self, in which the *-ak* is the *-ka*-suffix. We may compare the emphatic termination *-aθ* in Š. *χub-aθ*, self. With *χadak* we may compare W. *χut*, S. *χii*, Š. *χu*, *χub-aθ*, Yd. *koyah* (so Biddulph, ?*χoyah*). As an example for Iš., we have:—

(35) *az χadak χurum, nēdum*, I myself will eat, will sit.

67. Sir Aurel Stein's list also gives *fak*, self, a word which I have not found in this sense in the story. In form it resembles S. *fük*, Š. *fuk*, all, but does not agree in meaning with these words. The nearest form in this sense that I have met is the Dardic (Gawarbati) *phu-ka*, self. I have no suggestion to make as to its derivation, unless it is connected with Skr. *sva-* (through **sput-*, **hpa-*, **pha-*), self, with the Dardic change of *v* to *p* and the *-ka*-suffix. In this case the word would be borrowed from Dardic. The word *fak* occurs twice in the story, and in each case seems to mean "Your Honour", much as, in Hindi, *āp* means both "self" and "Your Honour". Thus:—

(23) *wuk rōz miv gunā tsu fak tilapum*, I demand from Your Honour (pardon for) their fault for one day.

(33) *χazīna-e-yaib tsu fak talapum*, I demand from Your Honour a hidden treasure.

68. The Is. word for "own" is *χē*. As usual it always refers to the subject of the sentence and means "my own", "thy own", "his own", etc., according to the context. The corresponding words in the other Pāmīr languages are Zb. *χē*, Mj. *χai*, Yd. *χwē*, W. S. *χü*, Š. *χu*, Yn. *χapi*, *χēpi*. The word occurs very frequently in the story. A few examples will suffice:—

(6) *tu χē tsām kūr kun*, make thine own eye blind.

(10) *ts' -χē sār wak tsām kif*, pierce an eye from thine own head.

(7) *fri χē tsām kift*, Good pierced his own eye.

69. *Relative Pronoun*.—In all the Pāmīr languages the force of the relative pronoun is most generally expressed by the help of a verbal adjective in (W.) *-ung* or (S.) *-enj*. Thus (Shaw, JASB. xlv, p. 169), W. *cini šköt-ung χalg*, the person who breaks the cup.

As has occurred in many languages, there is also a tendency to employ the base of an interrogative pronoun with the force of a relative. Thus, in the story, we have *tsē* or *tsē* or *za* (cf. Yd. *tsi*, what?) used as relatives in:—

(18) *tsē-rang kūr tsē vānī*, whatever kind of blind man who there may be, equivalent to "if there be any kind of blind man".

(19) *nakwa kūr pa ambi tsē vud*, this blind man who was in the cave.

(34) *hē cīz nus vud, za wadak paidā na šu*, there was not anything which is not manifest there.

As in the first example, *tsē* or *tsē* may practically have the force of "if". Similarly:—

(24) *mum bā hukm tsē šu*, if there be an order (given) to me.

Zb. uses the Prs. *ki* as a relative.

70. Interrogative Pronouns.—In Iš. *kudum* is “who ?” and *kum* or *cīz* is “what ?”. So *kum džā*, what place ? is used to mean “where”. The corresponding words in other Pāmir languages are :—

Who ?—Zb. *kāi*, MJ. *kedēva*, Yd. *kedi*, W. *kūi*, S. *coī*, Š. *cāi*, *ci*, Yn. *kaχ* (obl. *kāi*). These all go back to the old pronominal base *ka*.

What ?—Zb. *tsīz*, MJ. *štē*(?), Yd. *ci* (Biddulph, *tsi*), W. *tsīz*, S. *tsēiz*, Š. *kā*, *cīz*, *tsīz*, Yn. *cā*. These may all be compared with Prs. *cī*, *cīz*.

Examples of the Iš. forms are :—

(14) *tu-t kum džā vud*, where werest thou ?

(16) *cīz xabar ḍst*, what news is there ?

(32) *cīz talapi tu*, what dost thou demand ?

71. Other Pronominal Forms in Iš. :—

wak, a certain (see the article, § 41).

cand, *tsand*, some, several.

tsē-rang, whatever kind of.

hē cīz, anything.

ham-digar, each other.

Hē, in *hē cīz*, is the Prs. *hēc*, with apocope of the final consonant (§ 37). The other forms call for no remarks. The following are examples :—

(8) *cand rōz šāwul-ān tōyd*, for some days they went (along) the road.

(14) *cand waxt šuχt*, some time passed.

(3) *tsand rōz-ān šāwul šud*, for some days they went (along) the road.

(32) *tsanl rōz bād šak āyad*, after several days Bad came.

(18) *tsē-rang kūr tsē vūni*, whatever kind of blind man who there may be.

(34) *hē cīz nus vud, za wadak paidā na šu*, there was not anything that is not manifest there.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other.

D. VERBS

72. As in other Pāmīr languages the conjugation of the verb is founded on two principal bases—the present and the past. On the present base are founded the present-future tense, derived from the old present, and other connected tenses. The past base is the past participle. From it the past tense is formed by the addition of the separable pronominal suffixes described in §§ 59 ff. A perfect participle is formed by strengthening the past participle by the addition of the -*ka*-suffix (see § 38, 3). A perfect tense is formed from the perfect participle, as in the case of the past tense, by the addition of the separable pronominal suffixes. In all this Iš. is in accord with the other Pāmīr languages.

73. The materials for illustrating the conjugation of Iš. verb are confined to the verbal forms found in the story brought home by Sir Aurel Stein, and are necessarily incomplete. I shall do my best to complete them by the free use of my Zb. materials.

74. A verb agrees with its subject in number and person, but when there are a number of singular subjects to one verb the latter is sometimes in the singular instead of in the plural. Thus, in 36, we have *χurs*, *lēw*, *urk*, *urwēsak* *āyad-ān*, the bear, the night-demon, the wolf, (and) the fox came, with the verb in the plural; but, in 14, we have *wak χurs*, *wak urk*, *wak urwēs*, *wak vāyd* *āyad*, a bear, a wolf, a fox, (and) a nightmare came, in which the verb is in the singular.

75. *Verb Substantive*.—The only form of the present tense of the verb substantive occurring in the Iš. story is *āst*, he is. Thus:—

(33) *wak dā ambi āst*: *po wa ambi darūn wak χurjīn durr āst*, *wak sandūq lā'l āst*, in a certain place there is a cave: within that cave there is a sack of pearls, there is a box of rubies. Similarly, in several other passages.

VERBAL FORMS

Present-Future.						Imperative.		Subjunctive. Sing. 3.	Past Participle.	Perfect Participle.	Infinitive.	Meaning.
Singular.			Plural.			Sing. 2.	Plur. 2.					
1	2	3	1	2	3							
...	(apnil or aped)	...	...	to lose.
...	...	āst	...	...	...	...	...	...	vud, vud	vuduk	...	to be.
...	(astia)	(astō or astūd)	...	...	to send.
(isum)	(is)	...	...	dāq	(isak)	...	to come.
...	apnūl	...	...	to listen.
...	atoyd,	...	...	to enter.
(avirum)	...	aviri	...	...	...	...	avirav	...	avrūl, (avral)	...	...	to find, obtain.
...	ižum	ižmūrō (ižmar)	...	...	...	...	to bring.
dayum	dai	...	...	dāl	(dādāk)	...	to give.
(dehem)	(dehe, dehet,	(dehai)	(deheu)	(dehetu)	(deheu)	(deh)	da	...	ded, (ded)	(dedāk)	(dehuk)	to strike, put.
...	deh)	...	...	...	...	...	...	...	frin	...	...	to remain.
...	frut,	...	...	to ask.
...	...	(yāxət)	...	...	...	...	...	...	(ferat)	...	...	to prepare.
...	(gaxl)	...	...	to come back.
...	(yēst)	...	...	to run.
(yežūnē)	(yāz)	...	...	to say.
...	yežd, (yežd)	...	...	to sing.
...	(just)	...	...	to flee.
...	kif	...	...	kift	...	...	to pierce.
knunum,	(knuen)	...	...	kün,	...	...	kul, kal,	...	(kanak)	to do, make.
(knunum,	(kun)	...	...	(kul)	...	...	to consume.
knunum,	(kibul)	...	...	to wish.
...	(ket)	...	...	to cut.
...	kut	...	...	to flay, slaughter.
Xarum,	(Xarən)	...	...	(Xar)	...	...	...	...	Xaruk	to eat.
(Xarum)	(Xe)	...	...	Xarūl, (Xe)	...	...	to arise, stand up.
(Xežum)	(Xež)	...	...	mul	...	...	to die.
(mazrum)	(mazr)	...	mazu	mazd, (mazd)	mazak	...	to grasp.
mazrum	...	(mazdai)	...	...	...	mazd	...	mazdost,	mazdostuk,	(mazdostuk)	...	to sit, lie down.
...	mazd	...	...	...	to place.
...	(newar)	...	...	...	to draw (water).
...	mazd	...	...	to go out.
...	pedin	...	...	...	...	...	to set alight.
...	(pumebar)	...	...	...	...	pomubak	to clothe.
...	(qired)	...	...	to call.
...	sāmbud,	sāmbud,	...	...	to smear.
(sām)	šāi, (šae,	šāi, (šāi)	(šāen)	(šāer)	(šāen)	šāi (šā)	šāi	šāi	šāi	šādak,	(šādak)	to go, become.
šāa, šāi)	šāyld, (šāyld)	...	...	to pass (of time or place).
talapum, talapi	to demand.
talapum	(ted)	...	...	to burn.
...	bard	...	...	to go, move.
...	(tūd)	...	...	to shave.
(vānum)	(vānd)	...	...	to see.
vānum	wud	...	...	to take away.
...	wāwur	...	...	...	to call, summon.
...	(wānd)	...	...	rād	...	...	to bind, tie.
...	...	wānūl	...	...	...	...	...	...	end, wend	enduk	...	to become.
...	...	zāuz	...	...	...	zāuz	...	zāuz	zoyd, (zoyd)	...	...	to take.
zānum	to kill.

W. have entirely different bases. The origin of the Mj. and Yd. forms is doubtful.

79. The following are examples of this tense in Iš. :—

(15) *az-īm* (for *az-im*) *nēr. tar pādšā xān-um vud*, to-day I was in the king's house.

(14) *tu-t kum džā vud*, where wast thou to-day ?

(19) *nakwa kūr pa ambi tē vud*, this blind man who was in the cave.

(22) *nēr-bā dah rōz tamux-bā qarār vud*, (up) to-day your agreement of ten days was.

(34) *hē cīz nūs vud*, there was not anything.

From the same root we have a 3rd person singular present, *vūnī*, he becomes, and a perfect base ; *vuduk*, has become, in :—

(18) *tē-rang kūr tē vūnī*, if there be any kind of blind man.

(18) *tu-t pādšā bēfām-at vuduk*, thou. O king, hast become (i.e. art) foolish.

80. Like the Prs. *śudan*, the root *śu-*, go, is also used to mean "become". This verb will be dealt with under the head of the active verb.

81. *The Active Verb*.—I commence by giving, in the folding table opposite, all the verbal forms that I have been able to collect from the Iš. story. To these I have added, between marks of parenthesis, all the Zb. forms available in my own materials. On this table are based the remarks that follow.

82. *Infinitive*.—In Iš. this ends in *-uk* added to the present base, as in *xar-uk*, to eat, food ; *pomutš-uk*, to clothe, clothing. Thus, *xē xaruk-bā avul*, *pomutuk-bā mus avul*, he obtained (food) for eating, he obtained clothes for putting on.

In Zb. the infinitive ends in *-āk*, as in *deh-āk*, to strike ; *śu-āk*, to go, to become. In W. it ends in *-ak* or *-an*, and in S. Š. in *tao*. In Yd. it ends in *-ak*.

83. Conjunctive Participle.—The Pāmir languages have no conjunctive participle, such as is common in India. Instead, the two verbs are simply put in juxtaposition, as in Iš. (27) *zōyd āyad*, he took, he came, i.e. having taken he came, he brought, equivalent to the Hindi *lē āyā*.

84. Present-Future.—This tense, founded on the ancient present, has the force both of a present and of a future. It sometimes has the force of a present subjunctive. In Iš. the terminations in the singular are as follows:—

1. -um.
2. -ī, i.
3. —, or -ī.

No materials are available for the plural terminations.

In other Pāmir languages the terminations are as follows:—

	Zb.	Mj.	Yd.	W.	S.	Ś.	Yn.
Sing. 1.	-em, -im	-um	-em	-am	-am	-am	-ām
	-ē, —	-i	-it	-i	—	-ē, -i	—
	-ī, -ai	-i	-i,—	-d	-d	-d	-tišt, -ci
Plur. 1.	-en	-am	-em	-an	-am	-am	-īm
	-av	-af	-ef	-it	-id	-id	-t?
	-en	-at	-et	-in	-in	-in	-ār

We may safely assume that, in the plural, the Iš. forms closely resemble those of Zb. The resemblance of the singular forms in Mj. is also marked. No information is available regarding Yz.

85. The following are examples of the use of this tense in Iš.

(6, 10, 25, 29) *az tu-bā dayum*, I will give to thee

(24) *pādšā udōyd tsām tāza kunum*, I will make the king's daughter's eyes restored.

(35) *man pādšā-bā ussum ? az χadak χarum, nēdum,*
shall I take this away to the king ? I myself will eat,
(and) will sit down.

(23) *wak rōz miv gunā tsa fak tilapum,* for one day,
I demand from Your Honour (pardon for) their fault.

(33) *χazīna-i-yaib-i tsa fak tulapum,* I demand a
hidden treasure from Your Honour.

(27) *nēr tamuχ žanum,* to-day I will slay you.

(29) *tu χuš-waxtī šuī,* wilt thou be happy ?

(30) *cīz tulapi tu,* what dost thou demand ?

(17) *agar nakwa vuz avirī, korost zānz, i tsām tāza šu,*
if he finds this goat, (and) takes the skin, her eyes will
become sound.

(24) *mum-bā hukm tsē šu,* if there be an order to me.

(33) *χob šu,* it becomes well, i.e. good !

(34) *hē cīz nus vud, za wudak paídā na šu,* there was
nothing that does not become manifest there.

86. Present Conditional.—The present-future has the
force of a present conditional, but the conditional force is
emphasized by the addition of the letter *-u*.

In Zb. *-a*, and in W. *-ō*, is added with the same effect.

Examples of the present conditional in Iš. are :—

(18) *wa cenār nas-u, χē dūst pa kūl dū* (for *dē-u*), *tsa*
kūl vēk zānz-u, tar cenār wan sāmbu, tsa cenār zānz-u,
tar χē bām sāmb-u, (if) he grasp that plane-tree, put his
hand into the pool, take water from the pool, smear it on
the plane-tree, take it from the plane-tree, (and) smear it
on his eyes.

87. Imperative. — The 2nd person singular of the
imperative is the same as the present base. The 2nd
person plural adds *-aw* or *-uw*.

In Zb. the only termination of the 2nd person plural is
-av; in Mj. and Yd. it ends in *-e*; in W. it ends in *-it*;
in S. Š. in *-id*, and in Yn, in *-t*, thus following the present-
future,

88. The following are examples of the use of the imperative in Iš. :—

Singular 2.—(5, 9) *wak lav gālu mum-bā dai*, give me a piece of bread.

(26, 33) *mum-bā ižum*, bring to me.

(10) *t'-xē sâr wak tâm kif*, pierce (i.e. tear out) one eye from thy head.

(6) *tu xē tâm kûr kun*, make thine eye blind.

(31) *tar taχt nîd*, sit down on the throne.

(37) *wok cirây pedîn*, light a lamp.

(28, 33) *šu*, go thou.

(33) *wan zânz*, take it.

Plural 2.—(16) *wak tabîb avîraw, ižnuw*, find ye (and) bring ye a physician.

(28) *wanuw, ižmuw*, call ye (and) bring.

89. Past Tense.—This is simply the past base or past participle, with the separable pronominal suffixes added to indicate number and person. As already explained (§ 60) these are most often added, not to the verb, but to some other word in the sentence. It will be remembered that, in Iš., there is no suffix for the 3rd person singular. For this person, therefore, the bare past participle is employed.

The same procedure is followed in all the Pâmir languages. A list of all the Iš. and Zb. past participles known to me will be found in the table opposite p. 51. For the pronominal suffixes in the various languages, see § 59.

90. The following are examples of the use of the past tense in Iš. :—

Singular 1.—(35) *az-im lêv šud*, did I become (i.e. am I) mad?

Singular 2.—(25) *agar mun udôyd tâm tâza kul-ut*, if thou madest my daughter's eyes sound.

Singular 3.—(12) *wak kud āyad*, a dog came. Similarly *āyad* in many other places.

(34) *šud, ambi-bā utōyd*, he went, he entered into the cave.

(38) *urk atōyd*, the wolf entered.

(34) *χē χaruk bā avul, pomutsuk-bā mus avul*, he found (food) for his eating, he found clothes to put on.

(30) *χē udōyd fri-bā dūd*, he gave his daughter to Good.

(20) *cenār viš šud, wa cenār nad, χē dūst dēd kūl darūn, tar cenār sāmbud, tar χē tsām sāmd, i tsām tāza šud*, he went below the plane-tree, he seized the plane-tree, he struck (i.e. put) his hand into the pool, he smeared (it) on to the plane-tree, he smeared (it) on to his eyes. His eyes became sound.

(11) *fri frin*, Good remained (where he was).

(14) *χurs tsa urwēs frut*, the bear inquired from the fox.

(22) *tsa wazirāw frut*, he inquired from the viziers.

(5, et passim) *γēzd*, he said.

(7) *fri χē tsām kift*, Good pierced his own eye.

(38) *i dēr kandār kul*, he made his belly pieces (i.e. he tore it to pieces). *Kul* or *kūl* is frequently used to make nominal compound verbs, as in (37) *at kul*, he opened; (38) *trās kul*, he feared; (13) *kutal kūl*, he led; (21) *gūl kul*, he made assembled, he called together.

(27) *kut, i tulχī-i zōyd*, he flayed (it), he took its bile.

(19) *suhar tsa wadak χut, nušt*, at dawn he arose (and) went forth from there.

(21) *tsa wadak χut, tōyd*, he arose (and) went from there.

(34) *χut tsa wadak rawān šud*, he arose (and) set out from there.

(38) *šak mul*, Bad died.

(13) *wi dumb-i nad*, he grasped its tail.

(12) *wak rōz tā vužer nulust*, for one day he sat (there) till evening.

(31) *tar taxt nulust*, he sat down on the throne.

(4) *i dēr žünduk šud*, his belly became hungry. Similarly, *šud*, he became, in many other places.

(20) *cenâr viš šud*, he went below the plane-tree.
Similarly, *šud*, he went, in many other places.

(19) *i gul gap-i šud*, he heard all his talk.

(14) *cand waxt šuχt*, some time passed.

(11) *šak tōyd*, Bad went away.

(21) *tsa wadak χut tōyd*, he arose and went from there.

(13) *kud wan kutal kūl, wud*, the dog led him (and) took (him) away.

(27) *tar pådšā udōyd bām vūst*, he bound (it) on the king's daughter's eyes.

(27) *wa wuz-i zōyd āyad*, he took the goat (and) came.

(37) *χurs cirāy zōyd*, the bear took a light.

Plural 3.—(36) *χurs, lēw, urk, urwēsak āyad-ān* ; *apuχt-ān*, the bear, the night-demon, the wolf, (and) the fox came ; they listened.

(29) *pådšā džā-ān āyad*, they came before the king.

(38) *ham-digar-i-y-ān* (see § 59) *kēu kul*, they made trouble to (i.e. invited) each other.

(2) *dō ādam-ān safar-ān šud*, the two men went (on) a journey. Here the suffix *-ān* is repeated.

(3) *tsand rōz-ān šāwal šud*, for some days they went (their) way.

(7) *ts'-wadak-ān tōyd*, they went on from there.

(8) *cand rōz šāwal-ān tōyd*, for some days they went (their) way.

91. Perfect.—The base of the perfect tense is the perfect participle, which is formed by strengthening the past participle by the addition of the *-ka*-suffix, *u* being employed as the junction-vowel. Thus, *nulust*, he sat down ; *nulustuk*, he has sat down.

The perfect base is formed in the same way in Zb., but the junction-vowel is *a* or *ā*, as in *nalāstak*, he has sat down ; *nadāk*, he has taken. Both in regard to Iš. and Zb. the materials in regard to the junction-vowel are scanty, and it may be that in both languages it is really determined by sympathy with the preceding vowel of the

past participle. In Mj. the perfect tense does not seem to be used. In Yd. *y* is added, as in *ži-y-em* (Biddulph, *ži-g-em*), I have beaten. W. adds *k* without a junction-vowel, while S. Š. add *j* (derived from *k*), also without a junction-vowel. Yn. adds *y*.

In Iš. the bare perfect participle forms the 3rd person singular of the perfect tense. For the other persons separable pronominal suffixes are employed, as in the past.

The following are examples of the 3rd person singular of the perfect tense in Iš. :—

(37) *wok ādām nulustuk*, a man has sat down, i.e. is seated.

(16) *pådžā-na wak udöyd kür šuduk*, a daughter of the king has become blind.

See also the example of *vuduk* in § 79.

V. INDECLINABLES

92. Adverbs.—*nēr*, to-day; *nēr-bā*, up to to-day; *ingā*, then; *dzā*, a place; in *kum dzāt*, where? *wadak*, there; *tsa wudak* or *ts'-wudak*, from there, thence; *var*, a door; in *tsa var*, from the door, i.e. from inside (a dwelling).

It is unnecessary to give any examples of the use of these. The vocabulary gives references to the passages in which they occur.

The negative is *na* or *nus*, not. *Nus* occurs in Zb. under the form *nas*. An Iš. example, containing both forms, is :—

(34) *hē cīz nus vud za wadak paidā na šu*, there was not anything that is not manifest there.

93. Prepositions and Postpositions.—These are dealt with in §§ 45 ff.

94. Conjunctions.—*agur*, if; *za*, and.

95. Interjections.—*ai* and *ē*, O! *χōb*, well!

Of these *ai* is used contemptuously (17, 18); and *ē* respectfully.

ISHKASHMI STORY

(An acute accent, as in *wddak*, indicates stress.)

1. *Wak ādam frī wak šak.*
One man good one bad.
2. *Dō ādam-ān sufur-ān šud.*
Two men-they journey-they went.
3. *Tsand rōz-ān šāwal šud.*
Some days-they road went.
4. *I dēr žūnduk šud.*
His belly hungry became.
5. *Nēk (or frī) šak-bā yēzd, "wak lav gāla mum-bā dai."*
Good (Good) Bad-to said, "A piece bread me-to give-thou."
6. *Šak yēzd, "tu χē tsām kūr kiūn; az tu-bā dayum."*
Bad said, "thou thine-own eye blind make-thou; I thee-to I-will-give."
7. *Frī χē tsām kif; ts-wádak-ān tōyd.*
Good his-own eye pierced ; from-there-they went.
8. *Cand rōz šā'wal-ān tōyd. Wēv dēr*
Some days' road-they went. Their bellies žūnduk šud.
hungry became.
9. *Frī yēzd, "wak lav gāla mum-bā dai."*
Good said, "a piece bread me-to give-thou."
10. *Šak yēzd, "ts-χē sār wak tsām kif;*
Bad said, "from-thine-own head an eye pierce-thou;
az inga tu-bā dayum."
I then thee-to I-will-give."

11. *Ar-vádak tsám kür šud. Šak tóyd, frí*
 Both eyes blind became. Bad went, Good
frin.
 remained.
12. *Wak rōz tā vužér núlust. Šab šud.*
 One day till evening he-sat. 'Night became.
Wak kud áyad.
 A dog came.
13. *Wi dúmb-i nad. Kud wan kutál kül*
 Its tail(acc.) he-grasped Dog him leading did
wud. *Tar ambi wan wud za*
 took-away. Into a-cave him he-took-away and
šab šud.
 night became.
14. *Cand waxt šuχt, wak χurs, wak urk, wak*
 Some time passed, a bear, a wolf, a
urwēs, wak vāyd áyad. Xurs tsa
 fox, a night-mare came. The-bear from
urwēs frut "tu-t kum dzā vud?"
 the-fox asked, "thou-thou what place wast?"
15. *Urwēs yēzd, "az-īm nēr tar pādšā χān-um*
 The-fox said, "I-I to-day to the-king's house-I
vud."
 was."
16. *Xurs yēzd, "cīz χabar åst?" Urwēs yēzd,*
 The-bear said, "what news is?" The-fox said,
pādšā χē wazir dar yazub šud.
 the-king his-own viziers in anger became.
Pādšā-na wak udōyd kür šuduk;
 King-belonging-to a daughter blind has-become;
pādšā χē wazirū-bā yēzd, "wak tabīb
 king his-own viziers-to said, "a physician
āvīraw ižmuw."
 find-ye bring-ye,"

17. *Urk yēžd*, "ai nāfam pā'dšā, tu māl dāriūn
 The-wolf said, "O foolish king, thy cattle among
 wak kabūt vuz åst; agar nakwa vuz ávirī
 a blue goat is; if this goat he-finds
 i korost, zānz i tsām tāza šu."
 its skin he-takes her eyes renewed will-become."
18. *Xurs yēžd*, "ai tu-t pā'dšā bē-fām-at
 The-bear said, "O thou-thou king foolish-thou
 vuduk. Ambi sar-dzā wak sabz
 hast-become. The-cave in-front a green
 cenā'r åst. Pi-bun wak kūl åst.
 plane-tree is. Below-it a pool is.
 Tsē-rang kūr tsē vūnī wa
 Of-whatever-kind blind-man who may-be he
 cenā'r nasu, xē dūst pa
 the-plane-tree may-grasp, his-own hand into
 kūl dū, tsā kūl vēk zānzu,
 the-pool may-put, from the-pool water may-take,
 tar cenā'r wan sāmbu, tsā
 on-to the-plane-tree it may-smear, from
 cenā'r zānzu, tar xē tsām
 the-plane-tree may-take, on-to his-own eyes
 sāmbu, i tsām siyāt šu."
 may-smear, his eyes well will-become."
19. *Nakwa kūr pa ambi tsē vud, i*
 This blind-man in the-cave who was, his
 gul gap-i šud. Sahar tsā wadak
 all talk (acc.) heard. At-dawn from there
 xut nušt.
 he-rose he-went-forth.
20. *Cenār viš šud. wa cenār*
 The-plane-tree below he-went. He plane-tree

- nad, $\chi\bar{e}$ dūst dēd kūl darūn,
grasped, his-own hand put the-pool within,
tar cendr sāmbud, tar $\chi\bar{e}$
on-to the-plane-tree he-smeared, on-to his-own
tsām sāmd. I tsām tāza šud.
eyes he-smeared. His eyes renewed became.
21. *Tsa wadak* χ ut tōyd. *Tar* pā'dšā
From there he-arose he-went. To the-king's
qúslāq šud. *Pādšā* $\chi\bar{e}$ *wazīrāw*
town he-went. The-king his-own viziers (acc.)
gūl kūl.
assembled made.
22. *Tsa wazīrāw* frut, "nēr-bā dah rōz
From the-viziers he-asked, "to-day-to ten days
tamux-bā qarā'r vud. Nēr tamux
you-to agreement was. To-day you
žanum."
I-will-kill."
23. *Frī* yēzd, "ē pādšā, wak rōz miv gunā
Good said, "O king, one day of-these the-fault
ta fak tilápum." *Pādšā* yēzd,
from Your-Honour I-demand." The-king said,
"χōb."
"Well."
24. *Frī* yēzd, "mum-bā hukm tsē šu,
Good said, "me-to order which may-become,
pādšā udōyd tsām tāza kunum."
king's daughter's eyes renewed I-will-make."
25. *Pādšā* yēzd, "agar mun udōyd tsām tāza
The-king said, "if my daughter's eyes renewed
kālut, az tu-bā dayum."
thou-madest, I thee-to will-give."

26. *Fri yēžd*, “*tu māl darān wak kabūt vuz āst, mum-bā ižum.*”
Good said, “thy cattle among a blue goat is, me-to bring.”
27. *Wa vuz-i zōyd āyad. Kut, i He the-goat (acc.) took he-came. He-flayed, its talxā-i zōyd, tar pādšā udōyd bile (acc.) he-took, on-to the-king’s daughter’s tsām vūst. I tsām sihat šud. eyes he-tied. Her eyes well became.*
28. *Sahar pādšā-bā xabar šud, i udōyd At-dawn the-king-to news became, his daughter’s tsām sihat šul. Pādšā xuš-waxt šud. eyes well became. The-king happy became. lēžd, “šu wanuw ižmuw.” He-said, “go-ye call-ye bring-ye.”*
29. *Pādšā dzā-ān āyad. lēžd, “xē The-king’s place-they came. He-said “my-own udōyd tu-bā dayum, tu xuš-waxt daughter thee-to I-will-give, thou happy šui ?” wilt-become ?”*
30. *Fri yēžd, “ē pādšā, tu-t tāt, Good said, “O king, thou-thou-art father, az zus.” Xē udōyd frī-bā dūd. I son.” His-own daughter Good-to he-gave.*
31. *Pādšā yēžd, “ē zus, tar taχt nīd.” Fri The-king said, “O son, on-to throne sit.” Good tar taχt nulust. on-to the-throne sat.*
32. *Tsand rōz bād šak āyad. “As-salām Some days after Bad came. “The-peace*

- alaikum." *Fri yēzd,* "alaikum as-salām.
on-thee." Good said, "on-thee the-peace.
Cīz talapi tu ?
What dost-thou-demand thou ??"
33. Šak yēzd, "ē pā'dšā, xazīna-i-yaib-i
Bad said, "O king, treasure-of-hiding (acc.)
ta fuk talápum." Iēzd, "xōb
from Your-Honour I-demand." He-said, "Well,
šu, šu, wak džā ubbi āst. Po wa
it-becomes, go, a place cave is. In that
umbi darūn wak xurjīn durr āst. Wak
cave within a sack (of) pearls is. A
sandīq lā'l āst. Wan zānz mum-bā iżum.
box (of) rubies is. It take me-to bring.
Lā'l sunlīq gul mum-bā, durr
Rubies (of) box all me-for, pearls (of)
xurjīn gul tu-bā."
sack all thee-for."
34. Xut ta wadak rawān šud tōyd.
He-arose from there going he-became he-went.
Šud ambi- (qr yār-) bā, a-tōyd. Xē
He-went the-cave (cave-) to, in-went. His-own
xaruk-bā avul, pomutsuk-bā mus
eating-for he-obtained, clothing-for clothes
avul; hē cīz nus vud za wadak
he-obtained; any thing not was which there
paidā na šu.
manifest not may-become.
35. Šuk yēzd, "ē Xudā, az-im lēv šud ? man
Bad said, "O God, I-I mad became ? This
pā'dšā-bā ussum ? az xadak xarum
king-to shall-I-take-away ? I myself I-shall-eat
nēdum."
I-shall-sit."

36. Šab šud. Xurs, lēw, urk,
 Night became. The-bear; night-demon, wolf,
urwēsak āyad-ān. Apuxt-ān, tsā var
 fox came-they. Listened-they, from the-door
 sadā qyad.
 a-sound came.
37. Urk yēzd, “ē xurs, wok cirāy pedīn.
 The-wolf said, “O bear, a light set-alight.
 Xurs cirāy zōyd, var at kul.
 The-bear a-light took, the-door open he-made.
 Wok adām nulustuk.
 A man has-sat.
38. Xurs trās kul. Ham-digariy-ān kēu
 The-bear fear made. Each-other (acc.)-they trouble
kul. Urk a-tōyd. I dēr kandār
 made. The-wolf in-went. His belly pieces
kul. Šak mul.
 he-made. Bad died.

(Translation done by Qāzī Qadam Šāh and checked by Daulat Qadam, of Iškāšm. September 8, 1915.)

LITERAL TRANSLATION OF THE ABOVE

(slightly altered from Shaw's)

1. (There) were (two men), one good (and) one bad.
2. They went a journey. 3. (They) went several days' road.
4. His belly became hungry. 5. The good (one) said to the bad: Give me a piece of bread.
6. The bad one said: Thou make (thine) own eye blind, then I will give thee (some bread).
7. The good (one) pierced (his) own eye. Thence they went (on).
8. Several days'

road they went. Again their bellies became hungry.

9. The good (one) said: Give me a piece of bread.

10. The bad (one) said: Pierce the eye (which remains) in thy head, then I will give thee (some bread).

11. Both (his) eyes (thus) became blind. The bad (one) went (on), the good (one) remained. 12. He sat one day on (till) evening. (It) became night. A dog came.

13. He laid hold of the dog's tail. The dog leading (him) took him away. It brought him into a cave and night fell.

14. After a time, a wolf, a bear, a fox, a night-mare came. The bear asked the fox: Thou, where wert thou?

15. The fox said: I was to-day to (at) the king's palace.

16. The bear said: What news is (there)? The fox said: The king has become angry with his Wazirs. A daughter of the king's has become blind. The king said to his Wazirs: Find a doctor (and) bring (him).

17. The wolf said: Ah! thou (art) a foolish king. Amongst thy flocks (there) is a blue goat. If he brings that goat, (and) takes the goat's skin, her eyes will become (renewed).

18. The bear said: Ah! thou king, thou hast become a fool. Before the cave (there) is a green plane-tree. At the foot of the plane-tree (there) is a pool. What kind so-ever (of) blind person (there) may be, (if) he lay hold of the plane-tree, and put one hand into the pool, take (water) from the pool, smear (it) on to the plane-tree, take (it) from the plane-tree, (and) smear (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave heard all this speech; at dawn he rose up thence (and) went out.

20. He went to the foot of the plane-tree. He laid hold of the plane-tree, put his hand into the pool, smeared (water) on to the plane-tree, smeared it on to his own eyes. His eyes became renewed.

21. He rose up thence (and) went (away). He went to the king's city; the king had assembled (his) Wazirs. 22. He interrogated his Wazirs (saying): To-day, your ten days' agreement is up

(lit. to you ten-days' agreement was). To-day I slay you.

23. The good (hero of the tale) said: O king! I beg (off the punishment of) their fault for one day. The king said: All right. 24. The good one said: If the order be (given) to me, I will renew (cure) the eyes of the king's daughter. 25. The king said: If thou curest my daughter's eyes, I will give her to thee. 26. The good one said: Amongst thy flocks (there) is a blue goat. Bring (it) to me. 27. He brought that goat (and) flayed (it). He took its gall (and) bound (it) on to the eyes of the king's daughter. Her eyes became cured. 28. Next morning news went to the king (that) (his) daughter's eyes were cured. The king rejoiced. He said: Call (them and) bring (them). They came before the king. He said: If I give thee my daughter, wilt thou be glad? 30. The good one said: O king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: O son! mount on the throne. The good one mounted on the throne.

32. After some days the bad one came. (He said) Peace be with you. The good one replied: And with you be peace. What is thy desire? 33. The bad one said: O king! I desire a hidden treasure from thee. He replied: It is good. Go, in such a place (there) is a cave. Inside the cave (there) is a sack of pearls, (there) is a box of rubies. Take (and) bring them [it] to me. The box of rubies (shall be) for me, the sack of pearls for thee. 34. Thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing. 35. The bad one said: Oh God! have I become mad? Shall I take this to the king? By myself I will eat, I will lie down. 36. (It) becomes night. The bear, the night-mare, the wolf, the fox, came. (They) gave ear (and heard) that a sound came from within. 37. The wolf said: Oh bear! show [light] a light. The bear took (a) light (and) opened the door. (A) person

was sitting (there) [lit. person has sat down]. 38. The bear felt fear; each invited the other (to enter) [lit. one to this one gave trouble¹]. The wolf entered. He tore [made] his belly (to) pieces. The bad one died.

¹ The expression "to give trouble", "to trouble", is a common Oriental idiom for "inviting in", answering to the French "donnez-vous la peine d'entrer".

ISHKASHMI-ENGLISH VOCABULARY

After each Iškāšmī word I give, so far as they are available, the corresponding Waxī and Yāzyulāmī word in Sir Aurel Stein's collection, and also (within marks of parenthesis) a selection of corresponding words in all the Pāmir languages, taken partly from Shaw's articles, partly from Biddulph's Yüdyā Vocabulary, and partly from my own materials.

The order of words is that employed by me for other Eranian languages, and also for the Dardic languages, including Kāśmīrī. The words are arranged in the order of their consonants, without any regard to their vowels. Thus, *dar*, *dēr*, and *dīr* all occupy contiguous places, the situation being determined by the *d* and the *r*, and by nothing else. Only in those cases in which several words have (like *dar*, *dēr*, and *dīr*) all the same consonants, and differ only in their vocalization, is the order of the vowels taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order within the group being determined by the consonants.

As regards the consonants, so far as alphabetical order is concerned, I have treated *v* and *w* as one letter. They are so often interchanged, that it would not be advisable to separate them. The following is the order of the consonants: *b*, *c*, *d*, *δ*, *dz*, *f*, *g*, *γ*, *h*, *j*, *k*, *χ*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *š* (including *ś* and *ṣ*), *t* (including *t̪*), *ts*, *v* (*w*), *y*, *z*, *ž*.

Whenever a word occurs in the Iškāšmī story, the number of the paragraph is noted in the vocabulary.

The stress-accent, when known, is indicated by ', as in *āyad*.

a, prefix indicating motion into, as in *a-tōyd* (Zb. *a-tayd*), he went in, he entered, 34, 38 (cf. Yd. *ā*, in *ā-vrah*, to bring).

-*a* (Zb.), verbal suffix of the 3rd person singular. Not noted in Is. (W. -*ei*; Š. -*i*, -*ē*; not in S.). In Zb. it often has the force of the verb substantive, as in *yū vīn-a* *kata*, his beard is large. It is also used to indicate the object, as in *dēdāk-am-a*, I have beaten him.

ai, interj., O, used contemptuously, 17, 18 (S. Š. *eh*).

-*ai*, 1 (Zb.), a suffix with the force of the verb substantive, as in *māl-ai*, it is (my) husband. Cf. -*a*. -*ai*, 2 (Zb.), see -*at*.

āo (Zb.), see *wa*.

-*e*, 1 (Zb.), see -*ān*.

-*e*, 2 (Zb.), the Prs. *izāfat*, occasionally used in Zb. .

-*e*, 3 (Zb.), suffix of indefinite article = Prs. -*ē*.

ē, interj., O, used respectfully, 23, 30, 31, 33, 35, 37 (Zb. *ēh*; S. Š. *eh*).

-*ē* (Zb.) see -*at*.

i, 1, or *wi*, possessive pronoun; *i*, his, 4, 18, 19, 20, 28, 38; her, 17, 27; its, 17, 27; *wi*, his, 13. The plural is *wēv*, their, 8 (Zb. *yū*, pl. *āwenda*; *tsī*, i.e. *tsa+i*, from this; S. Š. *wi*, pl. *wief*). Cf. *pi*.

i, 2, suffix indicating the accusative case (Zb. *i*).

ī (Zb.), conj., and.

-*ī* (Zb.), see -*at*.

ā (Zb.), see *wa*.

ādam, a man, 1, 37; *ādam-ān*, man-they, 2 (Zb. *ādam*). Ar. *udōyd*, W. *δagd*, a daughter, 16, 24, 25, 27, 28, 29 (W. *δayd*; Yd. *luydoh*).

īdāwī (Zb.), it falleth; in *tsīzē-ke men bā īdāwī*, whatever (share) falls to me.

idzgai, cheese (of sheep-milk); (W. *lindic* and *panir*, cheese).

ifc, W. *tsütr*, a spindle.

afsūs (Zb.), interj., alas! Prs.

agar, if, 17, 25. Prs.

āyad, he came, 14, 27, 32, 36; *āyad*, he came, 12;

- āyad-ān*, they came, 29, 36 (Zb. *is*, come thou (imp.); *isum*, I come; *āyad*, he came; *isāk*, he has come; Yd. *āgōyah*, to come).
- ujirj*, W. *ckör*, a partridge (W. *ckör*; S. *zaredz*; Yd. *jârjoh*). *eh* (Zb.), see *ē*.
- ākāb*, W. *bispür*, an eagle (W. *bispür*; S. *χtüvd*).
- akik*, W. *tux-mury*, an egg (W. *falenz*; S. *kakkå*; Yd. *orgūh*).
- iχā*, W. *χüi*, a sister (Zb. *iχā*; W. *χüi*; S. *ydχ*; Sg. *iχva*; MJ. *yaxva*; Yd. *yixoh*).
- uluk*, W. *yumj*, flour (W. *yumj*; S. *yogž*; Š. *yavāj*; Yd. *yārah*).
- alatkum as-salām*, on you be the peace (answer to a greeting), 32, Ar.
- alaχ* (Zb.), a hill.
- uleχ* or *parak*, W. *pürs*, a rib (W. *pürs*; S. *pālå*; MJ. *alīχa*).
- ilmēk* (Zb.), the moon, see *mā*.
- álāša*, W. *zanāχ*, the lower jaw (W. *zanáχ*; S. *zangån*; Š. *zīngū*; Sg. *alašah*; MJ. *alaχšah*; Yd. *zanāχ*).
- āluzd*, W. *warok*, Yz. *afau*, to-morrow (W. *varok*; S. *pigåh*; Š. *vēgā*; Yd. *yūjē*). Cf. *pāruzd*.
- am* (Zb.), this (sg. obl. *ama*). Cf. *man*, *mīv*, and *nakwa*.
- am* (Zb.), see -*im*.
- im* (35), -*īm* (15), or -*um* (15), verbal suffix of the 1st person singular (Zb. *am*, *em*, *im*; W. S. Š. -*am*; Yd. *em*, *um*). In Zb. also used for sg. dat., as in *apnit-a wod-am*, he was lost for me.
- ambi*, a cave, 13, 18, 19, 33 (bis); *ambi-bā*, to the cave, 34 (W. *bāi*; S. *büi*, *garma*).
- ambol*, W. *šui*, a place covered with stones, like a moraine (W. *yor*; S. *qurum*).
- an*, W. *yan*, other (W. S. *yan*; Yd. *dir*).
- ān*, verbal suffix of the 3rd person plural, 2 (bis), 3, 7, 8, 29, 36 (bis), 38 (*yān* after *i*). In 2 the suffix is pleonastically repeated (*ādam-ān*, *safar-ān*). (Zb. -*en*, -*e*; W. -*av*; Š. -*en*; Yd. -*et*, -*it*.)

andervun, W. *tsarz*, an awl (W. *tsārz*; S. *tsårz*).

inga, then, 10.

ingituk, W. *digö'r*, a finger-nail (W. *dgör*; S. *našaur*; Sg. *narχak*).

apēd or *apnit* (Zb.), lost (S. *beid-ao*, *bis-am*, *beid-am*, *beðj*, to be lost).

apuχt-ān, they listened, 36.

iqa (Zb.), so many.

area, W. *yarz*, the juniper (Shaw "cypress"); (W. *yārz*; S. *imbārs*).

urk, W. *šapt*, a wolf, 14, 17, 36, 37, 38 (W. *šāpt*; S. *χiθp*; Yd. *wury*).

armān (Zb.). longing, desire, Prs.

ōrmōzd (Zb.), the sun, see *rēmuz*.

urnaduk, W. *vūr*, rain (W. *wür*; S. *warēij*; Š. *barān*; Sg. *nok*; Mj. *neoda*; Yd. *novoh*).

arvádak, both, 11 (W. *har kifc*; S. *virt*; Š. *wārθ*; Yd. *abeli*).

urwēs (14 (bis), 15, 16), or *úrwēsak* (36), W. *naxcīr*, a fox (W. *naxcīr*; S. *rāpts*; Š. *rūpts*; Yd. *rūsōh*).

urwus, W. *yirk*, barley, oats, corn (W. *yürk*; S. *cüšj*; Š. *custj*, *jošac*; Sg. *vurvuth*; Mj. *kāsak*; Yd. *yeršiyoh*).

is (Zb.), see *āyad*.

usīd, W. *såt*, a baking-pan (W. *såt*; S. *såd*; Prs. *sayac*).

isāk (Zb.), see *āyad*.

āsmān, W. *āsmān*; Yz. *asmīn*, the sky (W. *āsmān*, *asmān*; S. *āsmān*; Š. *asmān*; Sg. *asma*; Yd. *asmīnoh*).

uspīr, W. *spundar*, a plough (W. *spundr*; S. *spur*; Yd. *sporoh*).

usur, W. *parg*, ashes, cinders (W. *pārg*; S. *θier*).

xs-salām alaikkum, the peace be on you (a greeting), 32.

ussum, I shall take away, 35; *wud*, he took away, 13 (bis); (W. *yōnd-ak*, *yōnd-am*, *yūtt-am*, *yūtk*; S. *yōd-ao*, *yūs-am*, *yūd-am*, *yūðj*, to take away; Š. *yōssum*, I shall take away; *yād-ē*, he took away).

āst, he is, 16, 17, 18 (bis), 26, 33 (ter); (Zb. *āst*; S. *yost*; Š. *yast*; Yd. *ast-et*).

asti-a (Zb.), he may send (pres. subj.); *astō* or *astūd*, he sent (W. *stüy-an*, *stüy-am*, *statt-am*, *statk*).

uš, W. *wuš*, grass (W. *wüš*; S. *wuχ*; Š. *wosχt*, *vāχš*; Sg. *oš*; Yd. *uš*).

āšik, 1, W. *yašk*, a spring (of water); (W. *žkük*; S. *kaug*; Yd. *psidroh*).

āšik, 2, W. *yašk*, a tear (from the eye); W. *yašk*; S. *yuxk*).

uškuz, W. *úšik*, a lock (W. *šik*; S. *acyu*; Š. *sχidz*, a key).

uštur (Zb.), a camel, see *štur*.

uštevun, W. *būn*, a pitchfork (W. *bun*; S. *skāun*).

at, open; *at kul*, he opened, 37 (W. *höt*; S. *hāt*; Š. *het*; Yd. *kušādah*).

-*at*, verbal suffix of the 2nd person singular, 18 (*bē-fām-at*).

After a vowel, -*t* (*tu-t*), 14, 18, 30; with force of 2nd person singular of the present of the verb substantive (*tu-t*, thou-art), 30 (W. S. Š. -*at*; Yd. -*et*).

In 18 it is pleonastically repeated. Zb. has -*ē*, -*i*, or -*ai*, as in *ned-ē*, thou tookest; *dūd-i*, thou gavest; *āst-ai*, thou art.

āt, W. *hāt*; Yz. *hōšt*, card., eight (Zb. *ōt*; W. *hāt*; S. *woxt*; Š. *wašt*; Sg. *hat*; MJ. *aškā*).

-*et* (Zb.), a suffix indicating the verb substantive, as in *am tīz sāz raqqāsi-et*, what is this singing and dancing? *fri-t*, (she) is beautiful.

ōt (Zb.), see *āt*.

a-tōyd, Zb. *atayd*, he entered, 34, 38; see *tōyd*. Cf. a.

ātišuk, W. *ātišuk*, lightning (for W. and S. Shaw gives the Ar. *bārχ* for *barq*; Yd. *arūnwōh*).

uvd, W. *hüb*; Yz. *hōvd*, card., seven (Zb. *uvd*; W. *hüb*; S. *üvd*; Š. *wuvd*; Sg. *hoft*; MJ. *oð*).

ivduk, woollen thread (W. *žütr*; S. *vüry*; Š. *vudraš*).

avul, he found, obtained, 34 (bis); *ávirī*, (if) he finds, 17; *áviraw*, find ye (impve.), 16 (Zb. *awērum-bi*, I shall

find; *awāl-am*, I found; S. *vig-ao*, *varē-am*, *vüg-am*, *vügj*, to find; Š. *varē-am*, I find).

āwend, āwenda (Zb.), see *wa*.

āwāz (Zb.), a sound, noise. Prs.

avzuk, W. *pazūw*, the heart (Zb. *āuzak* or *āuzen*; W. *püzüv*; S. *zārd*; Š. *zrað*; Sg. *uzdai*; Mj. *zil*; Yd. *zil*).

az, I, 6, 10, 25, 30, 35; *az-im*, I-I, 35; *az-īm*, I-I, 15; *mum*, me; *mun*, my (Zb. *az*, I; *mak*, me, for me; *men*, my, me; *mōχ*, we; *mōc*, of us, us; W. *wuz*, I; sg. obl. *ma*, *maž*; pl. *sak*, *sakišt*; obl. *sak*; S. *waz*; sg. obl. *mu*; pl. *maš*; obl. *maš*, *mašev*; Š. *wuz*; sg. obl. *mu*; pl. *māš*; obl. *māš*; Yn. *nian*; sg. obl. *man*; pl. *māχ*; obl. *māχ*; Yd. *zoh*; sg. obl. *man*; pl. *māχ*; obl. *māχ*). Cf. *mum*, *mun*.

āuzak, āuzen (Zb.), see *avzuk*.

uznul, W. *staχ*, a daughter-in-law (W. *staχ*; S. *zanāl*).

azār (Zb.), card., a thousand. Prs. *hazār*.

iżum, bring thou (impve.), 26; *iżum*, bring thou (impve.), 33; *iżmuw*, bring ye (impve.), 16, 28 (Zb. *iżemav*, bring ye (impve.); W. *wüzüm-an*, *wüziüm-an*, *wazāmd-am*, *wüzümetk*, to bring).

-bā or (16) bā, postposition of the dative, to, 5 (bis), 6, 9, 10, 16, 22 (bis), 24, 26, 28, 29, 30, 33, 34, 35; for, 33 (bis) 34 (Zb. *bā*; W. -ar; S. -ar, -ir; Š. -ar, -er, -erd; Yd. -en).

bi (Zb.), particle used with the present to indicate the future. Its use is optional. Prs.

bibī, W. *mūm*, a grandmother (W. *mum*; S. *mām*).

bōbō, W. *pūp*, a grandfather (W. *pūp*; S. *bāb*; Sg. *bāvā*; Yd. *pap*).

buc, W. *yukš*, an ibex (W. *yukš*; S. *yaχ*).

bād, after; *tānd rōz bād*, after some days, 32. Ar.

badmastī (Zb.), debauchery. Prs.

- bē-fām*, adj., foolish, ignorant; *bē-fām-at*, foolish-thou, 18
 (Prs. *bē-fahm*). Cf. *nāfam*.
- bah* (Zb.), a kiss; *bah kal*, he kissed.
- buk*, W. *buk*, a hillock (W. *boq*; S. *bēaq*).
- baχš* (Zb.), the portion of food or provision allotted (to an animal). Prs.
- balē* (Zb.), yes.
- bun*, bottom; *pī-bun*, below it, 18 (S. *bun*; below, *pa-bun*; Š. *bon*).
- bar* (Zb.), an embrace. Prs.
- barg*, W. *palc*, the leaf of a tree (W. *palc*; S. *pork*; Š. *pārg*; Yd. *panuk*). Prs.
- bruj*, W. *furz*, the birch-tree (W. *furz*; S. *kaying*; Š. *brūj*).
- brēšum*, silk (W. *varšüm*; S. *vareχüm*). Prs.
- batuk*, W. *urt*, a beetle (W. *singurt*; S. *jisk*).
- baital* (Zb.), a mare.
- bazu*, 1, W. *baruṭ*, the elbow (W. *böret*; S. *yorn*; Yd. *reze*).
- bāzu*, 2, W. *arat*, a cubit (S. *cuv-gaz*).
- bāzargān* (Zb.), a merchant. Prs. *bāzārgān*.
- ci* (Zb.) in *ci-pušt*, behind, after. Cf. *cpōšt*.
- cici*, W. *bap*, the bosom (W. *bap*; S. *tej*; Š. *baš*; Sg. *ciji*).
- cudan*, W. *dēg*, a cooking-pot, cauldron (W. *dig*; S. *dey*).
- cil* or *lāta*, a woman's turban (W. *cil*; S. *tsaul*, coarse cotton cloth. Cf. *latā*).
- ciliak* (Zb.), a finger-ring.
- cand*, some, several, 8, 14. Cf. *tsand*. Prs.
- cangāl*, W. *cungāl*, a claw, a talon (W. *cang*; S. *cangāl*). Prs.
- cenā'r*, a plane-tree, 18 (ter, *cenā'r*. *cenār*, *cendār*), 20 (ter, *cenār*, *cenār*, *cendār*).
- cōpān* (Zb.), a shepherd. Prs.
- cpōšt*, W. *tor*, the back of the head (W. *tor*; S. *tur*); with *cpōšt*, cf. *ci-pušt*, s.v. *ci*, above.
- cāra*, W. *cāt*, a herd of cattle, horned cattle (W. *cāt*; S. *cāt*; Š. *stōr*, *pāda*).

curgī, horse-clothing (W. *prigīn*; S. *parwein*).

cirāy, a candle, a light, 37 (bis) (W. *šam*; S. *šām*; Š. *tsirāv*).

circ, W. *rēm*, dirt (W. *rim*; S. *xeið*).

cārmaz, W. *tōr*, a walnut (W. *tor*; S. *γāuz*; Yd. *oyūzoh*).

carānā (Zb.), *bi carānā*, he is grazing (cattle); *carāndani*, for grazing (infin. of purpose). Borrowed from India.

cārpā (Zb.), a quadruped; pl. *cārpā-hai*, cattle. Prs.

cuť (Zb.), small, young; a child (Indian). Cf. the next.

cuťokok, W. *dzaklái*, little, small (Zb. *cuť*; W. *dzaklái*; S. *dzūl*; Š. *dzülikik*, *yada*; Yd. *rīzah*).

cīz, what? subst., 32; adj., 16 (Zb. *tsīz*, *tsa-na*; W. *tsīz*; S. *tsēiz*; Š. *kā*, *ciz*, *tsīz*; Yd. *koyi*, *tsi*, *ces*).

da (Zb.), see *dak*.

dai, give thou (imp.), 5, 9; *dūd*, he gave, 30; *dayum*, I shall give, 6, 10, 25, 29 (Zb. *dai*, give thou; *dūd*, he gave; *dūdāk*, he has given; W. *raðā-n*, *rānd-am*, *rātt-am* or *ðett-am*, *rātk*, to give; S. *ðād-ao*, *ðā-m*, *ðād-am*, *ðādj*, to give; Š. *ðēd-ao*, *ði-am*, *ðād-am*, *ðādj*, to give; Yd. *liah*, to give). Cf. *dū*.

dau or (2) *dō*, W. *būi*, Yz. *ðau*, card, two (Zb. *dō*, *dōv*; W. *būi*, *bū*; S. *ðāu*, *ðā*; Š. *ðo*; S. *dū*; Mj. *do*; Yn. *du*; Yd. *loh*).

dū, he may put, 18; *dēd*, he put, 20 (Zb. *deh*, strike thou, put thou (imp.); *dēv*, put ye (or (?) give ye); *dēd*, he struck; *dēdāk*, he has struck; W. *ding* or *dīn*, *dī-am*, *dīxt-am*, *dietk*, to strike, to put; S. *ðād-ao*, *ðā-m*, *ðād-am*, *ðādj*, to strike, to put; Š. *ðēd-ao*, *ðād-am*, *ðād-am*, *ðādj*, to strike, to put; Yd. *žiah*, to beat). Cf. *dai*.

dēd, *dēdāk* (Zb.), see *dū*.

dūd, see *dai*.

daf, W. *dória*, a cymbal, or similar musical instrument (W. *doriā*; S. *naymā*).

digdān, W. *duldung*, a hearth, fireplace, chimney (W. *dildong*; S. *katsūr*).

dah, W. *das*, Yz. *đus*, card, ten, 22 (Zb. *dōs*; W. *das*; S. *đes*; Š. *đis*; Sg. *dās*; Mj. *dah*).

deh (Zb.), see *dū*.

dehqān (Zb.), a cultivator. Ar. Prs.

dak or *da* (Zb.), postposition, on, in; *mā-dak*, here; *wō-da* or *tā-da*, there. Cf. Iš. *wadak*, there.

dōkāndār (Zb.), a shopkeeper. Prs.

dákošu, W. *tukum*, a stirrup (W. *rekâb*; S. *pađ-būn*).

dilāsā (Zb.), consolation. Prs.

daulat (Zb.), wealth. Ar.

daulatdār (Zb.), wealthy. Ar. Prs.

dam (Zb.), the back (of an animal).

dumb, a tail; sg. acc. *dúmb-i*, 13 (W. *dümbā*; S. *dümbå*; Yd. *lūm*).

dō-mas (Zb.), adv., again.

danā, W. *jaoji*, a horse's bit (W. *jaoji*; S. *jaojao*).

dånd, W. *dünduk*, a tooth (Zb. *dåndak*; W. *dündük*; S. *đandåñ*; Š. *đendåñ*; Yd. *lud*).

deqat (Zb.), worry. Ar.

dar, prep., in, 16. Prs.

dēr, W. *dūr*, the belly, stomach, 48 (pl.), 38 (Zb. *dēr*; W. *wānj*, *dur*; S. *kec*; Š. *kič*; Yd. *ūžut*).

dīr, 1, that (S., Š. *di*, this (obl. sg.)).

dīr, 2, W. *đōr*, a ravine, a gorge (W. *đōr*; S. *đēr*). Cf. *χaraw*.

dīr-šluk, W. *đīr*, far, distant (Zb. *dīr*; W. *đīr*; S. *đār*; Yd. *lūroh*).

durk, W. *šung*, wood, a stick (W. *šung*; S. *χüng*; Mj. *iskavat*; Yd. *skut*).

daraχt (Zb.), a tree. Prs.

darūn, postposition, within, into, 20; among, 17 (*dárūn*), 26 (*darán*); *po . . . darūn*, in, within, 33 (S. *darün*).

durr, pearls, 33 (bis). Ar.

dōs (Zb.), card, ten, see *dah*.

dust, or (18, 20) *dūst*, W. *dāst*, the hand (Zb. *dāst*; W. *đast*; S. *đüst*; Š. *öst*; Sg. *dāst*; Mj. *lāst*; Yd. *last*).

dīt, W. *đīt*, Yz. *đād*, smoke (W. *đīt*; S. *đüd*; Yd. *lūi*). Cf. *šu-dīt*.

dets, W. *đāt̄k*. a mussuk, a goatskin used for swimming. (W. *đot̄k*; S. *ambān*; Prs. *sanac*). Cf. *kulvar*.

dēv (Zb.), see *dū*.

dōv (Zb.), see *dau*.

dayum, see *dai*.

dužd, W. *γūδ* (? *γūd*), a thief (W. *γūδ*; S. *žieð*). Prs. *duzd*.

dzā, a place, 33; *dzā-ān*, place-they; *pādšā dzā-ān āyad*, they came to the place of the king, they came near the king, 29; *kum dzā*, in what place? where? 14; *sar dzā*, in front of, 18 (Zb. *jā*).

dzubār, W. *wād*, a canal, watercourse (W. S. *wāð*; W. *carm*; Sq. *üstang*; Sg. *chodar*; Prs. *jūb*).

dzigdak, W. *kōst*, all (Zb. *juk*; W. *köxt*; S. *fük*; Š. *fuk*; Yd. *ambu*).

dzistuk, W. *rang*, fast (of a horse) (W. *rānjk*; S. *rindz*).

fai, W. *bōś*, remaining over and above (Zb. *fai*, much, very; W. *bōś*; S. *baχ*).

féi, W. *péi*, a shovel (W. *pēi*, *bil*; S. *fēi*, *bēil*).

fak, 1, self (W. *χāt*, gen. *χü*; S. *χü*; Š. *χu*, *χubaθ*; Yd. *koyah*). Cf. *χē*, *χadak*.

fak, 2, you, your honour; *tsa fak tilápum*, I ask from your honour, 23; similarly *tsa fak*, 33 (? cf. S. *fük*; Š. *fuk*, all). Cf. the preceding.

falaχmán, a sling (W. *škupn*; S. *viždoc*).

filla, W. *pīχ*, thick milk, given shortly after calving, beestings milk (W. *pīχ*; S. *rāθc*).

flå'vuk, W. *cāšt*, the midday meal, breakfast (W. *cāšt*; S. *tsuχt*).

frī, W. *bāf*, good, 1, 5, 7, 9, 11, 23, 24, 26, 30, 31, 32;

frī-bā, to the good man, 30 (Zb. *ferī*; W. *bāf*; S. *cārj*; Š. *bāšānd*; Yd. *yaše*).

farbi, W. *pūs*, a sheep, full-grown and fat (W. *pus*; S. *piēs*).

frin, he remained, 11 (W. *warec-n* or *wara-in*, *waric-an*, *waregn-am*, *warexg*; S. *rēid-ao*, *ris-am*, *reid-am*, *reið*, to remain; Š. *rēid*, he remained; Yd. *uzaiyah*, to remain).

frūn, W. *rūn*, a shelf, plank, wooden board (W. *rūn*; S. *rūn*).

frinduk, W. *wareχk*, tired, weary (W. *wareχk*; S. *warezdj*).

feršun (Zb.), night, night-time.

frut, he asked, 14, 22 (Zb. *ferāt*, he asked; W. *pörs-an*, *pörs-am*, *pörst-am*, *pörsetk*; S. *pörst-ao*, *pörs-am*, *pörst-am*, *pörstj*; Š. *pexst-ao*; Yd. *pīstah*, to ask).

fut̄s, W. *γaš*, the mouth (Zb. *fōt̄s*; W. *γaš*; S. *γov*; Š. *γaiv*; Sg. *fotah*; Mj. *yūrab*; Yd. *pūχor*).

gāχa (Zb.), thou makest, preparest; *gaxt*, he prepared (W. *goχ-an*, *goχ-am*, *gōχt-am*, *χetk*, to make).

gal (Zb.), postposition, near, with, together with.

gā'lā, W. *χoc*, Sg. *χesta*, bread; *gåla*, 5, 9 (Zb. *gåla*, bread, food; W. *χoc*; S. *χpik*; Š. *garðā*; Sg. *χesta*; Mj. *nayan*; Yd. *nayan*).

göla, W. *wolt^uk*, the liver (W. *jigār*; S. *θūd*; Yd. *žiger*).

gul, all, entire, the whole of, 19, 33 (bis); ?corruption of Ar. *qul*.

gūl, assembled; *gūl kūl*, he made assembled, he called together, 21 (W. *γört*; S. *wōχtj*). Cf. the preceding.

gulbāduk, W. *mūr*, Yz. *varm*, a cloud (W. *mūr*; S. *varm*; Yd. *mīγ*).

gulok, W. *spray*, a flower, sprout (W. *spray*; S. *gūl*; Š., Yd. *gul*).

gan (Zb.), a suffix of the plural.

gunā, a fault, 23.

gap, conversation; acc. sg. *gap-i*, 19 (Zb. *gap*, a word,

speech; W. *qsa*; S. *gap*; Yd. *gap dah*, to converse).
Prs.

gire, a knot (W. *žerāχ*; S. *žere*). Prs.

gármī, W. *tåw*, heat, warmth (W. *šündr*, *tov*; S. *žürm*,
tuv; Yd. *pic*, hot). Prs.

geryān (Zb.), weeping, lamentation. Prs.

gōš-vär, an ear-ring (W. *gišwår*, *gišniz*, *yiš-pörg*; S.
gücwür, *gaxnēz*, *γāul-safs*). Prs. Cf. *murdik*.

gōvāz, W. *šinap*, a quagmire, mud (W. *γöt*, *šināp*; Sg. *γāt*,
γāt-īn).

gūyā-ke (Zb.), conj., as if, as though. Prs.

guzar, W. *türt*, a ford (W. *türt*; S. *paug*). Prs.

γū, W. *yiū*, a cow (Zb. *γūi*; W. *cāt γū*; S. *cāt žau*;
Š. *jāo*, *stör*; Sg. *γao*; Mj. *yaoda*; Yd. *yowoh*).

γōb-naduk, W. *γōb*, green slime on standing water (W. *γōb*;
S. *lös*).

γēd (Zb.), he said, see *γēžd*.

γudāra, W. *lüt*, a water-vessel (W. *lüt*; S. *liet*).

γudārga, W. *karaū*, dung (W. *sigin*; S. *yarš*, *sürün*).

γufca, W. *šöpk*, a stick, a rod (W. *šöpk*; S. *χēib*; Š. *māθ*).

γāl (Zb.), see *γōl*.

γāl, W. *ulk*, the throat (W. *alqūm*; S. *alqüm*; Sg. *γār*;
Yd. *γār-doyoh*).

γol, W. *γaráy*, the collar of a garment (W. *yarāy*; S. *žerej*).

γōl, W. *γiš*, the ear (Zb. *γāl*; W. *γiš*; S. *γāul*; Š. *γoχ*;
Sg. *γovur*; Yd. *γū*).

γulak, W. *sambānak*, a bow (to shoot with). (W. *kamānak*;
S. *tsan*).

γulām (Zb.), a slave. Ar.

γundum, W. *γudīm*, wheat (W. *γidīm*; S. *žāndām*;
Š. *žindam*; Sg., Mj. *γandam*; Yd. *γadam*).

γēnuk, W. *rip*, hair on the body (Zb. *seyund*, hair; W. *rip*;
S. *reb*).

γār, a cave; *γār-bā*, to the cave, 34. See *ambi*.

γurik, W. *wjirk*, lucerne (W. *wujerk*; S. *bedā*).

yēšt (Zb.), he returned, he came back (Yd. *yostcah*, to return).

yūz (Zb.), run thou (imp.); *yūzd*, he ran (W. *göfs-an*, to run; Š. *žēzd*, he ran; Yd. *yazdah*, to run).

yazab, anger, 16. Ar.

yāzd, W. *rapuk*, refuse (subst.). (W. *repk*; S. *aχlat*).

yēžd, he said, 5, 6, 9, 10, 16 (ter), 18, 23 (bis), 24, 25, 26, 28, 29, 30, 31, 32, 33 (bis), 35, 37 (Zb. *yēžum*, I say; *yēd*, he said; W. *χan-āk*, *χān-am*, *χātt-am*, *χanetk*; S. *levd-ao*, *lev-um*, *levd-am*, *levdj*; Š. *levd-ao*, *lōv-am*, *lōvd-am*, *lovdj*).

yēžāk (Zb.), singing, to sing; ? lit. "to say".

hē, any; *hē cīe nus*, nothing, 34 (Zb., W., S. *hec*; Prs. *hēc*).
hec (Zb.), see *hē*.

hukm, a command, order, 24. Ar.

halka, a fowler's net (W. *tor*; S. *tur*).

ham-digar, each other; sg. acc. *ham-digar-i*; each other-they, *ham-digari-yān*, 38; see *ān*. Prs.

hamrah (Zb.), a friend. Prs.

hūš (Zb.), sense, consciousness. Prs.

jā (Zb.), a place, used as postposition, near, near to; see *džā*.
jēbak, W. *jēbak*, a pocket (W. *yijib*; S. *yenjiēk*).

juk (Zb.), all, entire, the whole. Cf. *džigdak*.

jam (Zb.), collected. Ar. *jam'*.

just (Zb.), he fled, he ran away (? cf. Prs. *jastan*, to leap).

ka (Zb.), postposition, in, on, to, by means of.

kāi (Zb.), inter. pron., who? Cf. *kudum*.

ke, 1 (Zb.), rel. pron., who? Cf. *tsē*. Prs.

ke, 2 (Zb.), conj., that. Prs.

kēu, in *kēu kul-ān*, they made trouble, i.e. invited (so and so) to enter, 38. See Shaw, Sarikolí, p. 181, note.

kabüt, W. *sāvz*, blue, 17, 26 (W. *savz*; S. *χoin*, *sāvz*; Yd. *ākšin*).

kūc (Zb.), a wife. Cf. *žānj*.

kud, W. *šac*, a dog, 12, 13 (Zb. *ked*; W. *šāc*; S., Š. *küd*; Sg. *kōd*; Mj. *γālb*; Yd. *galv*).

kudām (Zb.), any.

kudum, who? (Zb. *kāi*; W. *kūi*; S. *coi*; Š. *cāi, ci*; Mj. *kad*; Yd. *kyum*, who? W. *kum-jāi*, where? S. *cum*, when?). Cf. *kum*.

kaf, W. *pūn*, the hollow of the hand (W. *pun*). Cf. *pu-kaf*, s.v. *pu*.

kif, pierce thou (imp.), 10; *kift*, he pierced, 7 (S. *cufund-ao*, *cufan-am*, *cafand-am*, *cafandj*, to pierce, to split; Š. *śicēf*, pierce thou).

kāfc, W. *kapc*, a spoon (W. *kapc*, *kifciluz*; S. *cib. kamic*).

kōfān, W. *köp*, a camel's hump (W. *kap*; S. *'kiep*).

kāk, W. *wesk*, dry (W. *wesk*; S. *ziāχtj*; Š. *kāk*; Yd. *ušk*).

kal, W. *kal*, hornless (W., S. *kāl*).

kel, 1, W. *köž*, a knife (W. *köž*; S. *cōg*; Š. *ced*; Sg. *kirh*; Yd. *keroh*).

kel, 2 (Zb.), consumption; *kel kal*, he consumed.

kul, he made, 37, 38 (bis); *kūl*, he did, he made, 13, 21; *kūl-ut*, thou madest, 25; *kul-ān*, they made, 38; *kunum*, I will make, 24, 25; *kün*, make thou, 6 (Zb. *kanāk*, to do, to make; *kunam* or *kenam*, I make; *kun*, make thou (impve.); *kal*, he made, he did; W. *χāk* or *goχ-an*, *goχ-am*, *goχt-am*, *χetk*; S. *ceig-ao*, *kan-am*, *caug-am*, *caugj*; Š. *cīd-ao*, *kin-am*, *cūd-am*, *cūgj*; Yd. *kerah*, to do, to make).

kūl, 1, see *kul*.

kūl, 2, a pool, 18 (ter), 20 (S. *kaul*). Turkī.

kūlā, W. *skið*, a tall sheepskin cap (W. *skið*; S. *χāuð*, a skull-cap).

kullaχ, W. *tung*, hard (W. *tung*; S. *teng*; Yd. *sakt*).

kalapo, W. *past*, low (W. *past*; S. *karsi*; Yd. *pōst*).

kulvar, W. *pitvar*, a small mussuk or goatskin, see *dets* (W. *pitvar*; S. *jagbist*).

kum, what? (adj.); *kum džā*, where?, 14, see *kudum*.

kimd (Zb.), he wished.

kamuk, W. *dām*, the back (of man or animal). (Zb. *dam*; W. *part*, *dām*; S. *comj, dom*; Š. *dām*; Sg. *kamik*; Yd. *pišcoh*).

káni, W. *kinei*, bleached coarse cotton cloth (W. *kinei*; S. *lēl*).

kün, kanāk, kunum, etc., see *kul*.

kancanī (Zb.), a harlot.

kā'ndak, W. *zaχ*, a thorn (W. *zaχ*; S. *šuδ*).

kandār, in *kundār kul*, he made (into) pieces, he tore to pieces, 38 (S. *kōnd*; Š. *qand*, a piece).

kapāl, W. *kapāl*, the skull.

kür, blind, a blind man, 6, 11 (plur.), 16, 18, 19 (W. *kur*; S. *kaur*; Yd. *yāðe*). According to Shaw this is Turki.

krīc, W. *ktīc*, a hut on the Yailak, or summer grazing-ground (W. *ktīc*; S. *garma*).

kurcīn, W. *körk*, a fowl (Zb. *kercūn*, a cock; W. *körk*; S. *tūχi*; Yd. *keryoh*).

kurni, W. *śönd*, a raven (W. *śönd*; S. *χērn*).

kurust, or (17) *korost*, W. *pist*, a skin (W. *pist*; S. *past*; Yd. *karass*). Cf. *rušt*.

kāsa, W. *kubūn*, a wooden dish (W. *kubūn*; S. *toθc*).

kā'suk, W. *dūr*, the funnel-shaped feeder of a mill (W. *dūr*; S. *skaun*).

kaš, W. *påz*, an armful (W. *påz*; S. *mayaul*).

kauš (Zb.), a shoe. Prs. *kafš*.

kaštgāh (Zb.), a field. Prs. *kaštgāh*.

kaš-viš, W. *kalbun*, the armpit (W. *kal*; S. *bijel*).

kšīn, W. *sukšīn*, the posteriors, podex (W. *tamšīn*).

kata (Zb.), see *katta*.

ket (Zb.), cut (the participle).

kut, he flayed, he slaughtered, 27 (S. *koχt-ao, key-am, köxt-am, koχtj*, to flay, slaughter; Š. *kūst-ē*, he slaughtered; Yn. *kuš-*, slaughter).

kutál, the act of leading; *kutál-kūl*, he led, 13 (S. *kutal*

ceig-ao, to lead; Š. *kutál-i cūd*, he led; Yn. *kutáli-š*, his leading).

katta, W. *lup*, great, big. *katta* is Turkī (Zb. *kata*).

kovd, W. *šüšk*, a kind of rough boot made of untanned leather (W. *šüšk*; S. *peχ*).

kuwid, W. *kibit*, a pigeon, a dove (W. *kibit*; S. *cabāud*; Š. *capūd*; Yd. *kowū*).

kévžuk, W. *karjöps*, a magpie (W. *karjopc*; S. *kargopc*; Š. *kšebs*):

kāyiγ, W. *sparðanj*, a flea (W. *spardenj*; S. *bürgäh*).

kaž, W. *kard*, crooked (W. *kard*; S. *cerd*; Yd. *cop*; Prs. *kaj*).

kužuk, W. *drukš*, a bull (Zb. *kežuk*; W. *drukš*; S. *χiej*; Š. *šij*; Yd. *kyāχ*).

χā (Zb.), see *χān*.

χē, own; (my) own, 29; (thine) own, 6; (his) own, 7, 16 (plur.) (bis), 18 (bis), 20 (bis), 21 (plur.), 30, 34;

&-*χē*, from thine own, 10 (Zb. *χē*; W., S. *χü*; Š. *χu*).

Cf. *fak*, 1; *χadak*.

χōb, interj., well! good! all right, 23, 33. Prs.

χub (Zb.), adv., well, thoroughly.

χabar, news, 16, 28. Ar.

χudā, God, 35 (Zb. *χudāi*). Prs.

χadak, (I my) self, 35 (S. *χü-baθ*; Š. *χu-baθ*). Cf. *fak*, 1; *χē*.

χudāri, W. *χudārg*, a watermill (W. *χadōrg*; S. *χadōrj*; Yd. *χirwoh*).

χafa (Zb.), angry. Prs.

χafuk, W. *χuf*, foam (W. *χuf*; S. *χef*).

χofuk, W. *kaχ*, a cough (W. *koχ*; S. *keχ*; Yd. *kofuh*).

χüg, W. *χüg*, a wild pig (Zb. *χüg*; W. *χüg*; S. *χaug*). Prs.

χol, W. *šād*, Yz. *šū*, card, six (Zb. *χāl*; W. *šād*; S. *χēl*; Š. *χāusχ*; Sg. *χoār*; Mj. *aχši*; Yd. *ūkšoh*).

χuluk, W. *bac*, a paternal uncle (W. *bac*; S. *duδ*; Yd. *bai*).

χum, W. *žarž*, milk (W. *žurž*; S. *χevd*; Š. *əχuvd*; Sg. *χatab*; Mj. *χšir*; Yd. *kšīra*).

- χān*, W. *χūn*, a house; *χān-um*, house-I, 15 (Zb. *χān* or *χād*; W. *χun*; S. *cēd*; Š. *cīd*; Sg. *χān*; Mj. *kēi*; Yd. *kyē*).
χānavār (Zb.), a house.
- χair*, W. *χai*, perspiration, sweat (W. *χil*, *arāq*; S. *χaiδ*).
χir, W. *χuryān*, a nephew (W. *χilian*).
χur, W. *χūr*, an ass, a donkey (Zb. *χūr*; W. *χur*; S. *śer*; Š. *markab*; Sg. *χār*; Mj. *kara*; Yd. *χoroh*).
χarc (Zb.), expenditure. Ar. *χarj*.
χórājik, W. *χarādz*, a spark (W. *gārd*; S. *χārm*).
χurjīn, a sack, a saddle-bag, 33 (bis). (S. *χurjin*, a saddle-bag; Š. *χirjīn*; Yn. *χurjīn*). Prs.
χaruk, food, the act of eating; *χuruk-bā*, for food, 34.
χarum, I will eat, 35 (Zb. *χar-am*, I eat; *χar*, eat thou (impve.); S. *χeig-ao*, *χor-am*, *χüg-am*, *χügj*; Š. *χēd-ao*, . . ., *χüd-am*, . . .; Sg. *χvar-*; Yn. *χvar-* (past, *χōrt-*); Yd. *χūrah*, to eat).
χurs, W. *nāyordum*, a bear, 14 (bis), 16, 18, 36, 37 (bis), 38 (W. *nāyordum*; S. *yürχ*; Š. *yurš*; Yd. *yerš*).
χaraw or *dīr*, W. *jirāw* or *δōr*, a ravine, a gorge with a stream (W. *jirāv*, *δor*; S. *durāh*, *δēr*; Š. *šervidāj*).
χuš, W. *χaš*, a mother-in-law (W. *χāš*; S. *χeχ*).
χeš, see *miš-χeš*.
χuš-waχt, pleased, glad, 28, 29 (Zb. *χašwaχtī* or *χušwaχtī*, merriment).
χut, he arose, 19, 21, 34 (cf. Kāśmīrī *khotu*, he arose; Zb. *χezum*, I arise; *χez*, stand up (impve.); *χet*, he arose; W., S., and Š. employ different roots).
χātir (Zb.), postposition, for, for the sake of. Ar.
χazīnu-i-γaib, a hidden treasure, acc., -*γaib-i*, 33. Prs.
χez, *χezum* (Zb.), see *χut*.
χizmat (Zb.), service. Ar. *χidmat*.
χažok, W. *χužg*, sweet (W. *χüžg*; S. *χey*; Š. *χaiš*; Yd. *kšūnt*).

leu, W. *mūg*, blunt, stupid (W. *muq*; S. *mēuk*; Yd. *miyioh*). Cf. *lēv*.

labad, W. *pšin*, a patch on a garment (W. *pšin*; S. *psāun*).

lajām, W. *yixān*, a bridle (W. *yixān*; S. *viðān*; Yd. *avlān*).

lēkin (Zb.), conj., but. Prs.

lā'l, rubies, 33 (bis). Prs. *la'l*.

lip, W. *t'géi*, complete, entire (W. *drüst*; S. *pütün*).

latā, W. *cül*, coarse cotton cloth (W. *cil*; S. *tsaul*).

lāta or *cil*, a woman's turban, see *cil*. Cf. *latā*.

lav, 1, W. *lafc*, a lip (W. *lafc*, *lav*; S. *pāuz*; Sg. *lāw*; Yd. *pāršik*). Cf. the next.

lav, 2, a piece (of bread), 5, 9 (S. *yov*; Š. *γēw*). Cf. the preceding.

lēv, mad, 35 (W. *līw*; S. *δēw*). Cf. *leu*.

lēw, a night-mare, a night-spectre that eats people, 36, i.q. *vāγd*, q.v. This word and the preceding have a common origin. Av. *daēva-*, a demon.

lāyiq (Zb.), worthy, fit. Ar.

mā, W. *mūi* or *žūmak*, Yz. *māst*, the moon (Zb. *ilmēk*; W. *jūmāk*; S. *mās*; Š. *mēst*; Sg. *dulmik*; Mj. *yōmyā*; Yd. *moyoh*).

mai, W. *maðür*, Yz. *miθmad*, noon, midday (W. *maðür*; S. *maðor*; Yd. *mīšen*).

mī (Zb.), a day (Yz. *miθ*). Cf. *rōz*.

mābdāin, W. *malung*, the midst, middle (Zb. *māben*, between, among; W. *malung*; S. *maðān*; Š. *meðēna*, middle; Yd. *do-malan*, between). Ar.

mōc (Zb.), see *az*.

mēd, W. *mād*, the waist, the middle of the body (Zb. *mēd*, the back; W. *mað*; S. *mēð*; Š. *mið*).

mādak (Zb.), adv., here, see *dak*. Cf. *wadak*.

mudām (Zb.), adv., always, at all times. Ar.

mauj, W. *rauj*, flame (W. *rāuj*; S. *sāuj*).

mak (Zb.), see *az*.

muk, W. *mak*, the spinal cord (W. *māk*; S. *mōk*).

múkuduk, W. *mukt*, a frog (W. *mukt*; S. *χarbej*; Š. *šēr-bic*).

mōχ (Zb.), see *az*.

mäl, 1 (Zb.), property.

mäl, 2 (Zb.), a husband.

mål, cattle, 17, 26 (W. *mål*; S. *mūl*; Š. *mål*).

måla (Zb.), a jingling repetition of *gåla*, bread, q.v.;
gåla-måla, bread and the like, food generally.

må'la, W. *namurzg*, a bush-harrow, a rake (W. *namurzg*; S. *namüzg*).

mēl, W. *mai*, a female sheep, a ewe (W. *māi*; S. *māul*, *māo*).

mul, he died, 38; *muluk*, 1, W. *murtai*, a corpse (Zb. *murum*, I shall die; *mul*, dead; W. *mara-in*, *mari-am*, *mörtt-am*, *mörtk*; S. *marg-ao*, *mīr-am*, *maug-am*, *maugj*; Š. *mīd-ao*, ?*mir-am*, *mūd-am*, *mūjj*; Yd. *mūrah*, to die; Yn. *amīr*, he died. W. *marðāk*; S. *murðāk*; Š. *murðā*; Yd. *jassat*, a corpse).

målk (Zb.), see *muluk*.

muluk (Zb.), a country. Ar.

muluk, 2, W. *ðai*, a man, a strong lad (Zb. *målk*; W. *ðai*; S. *curik*; Š. *corik*; Yd. *merer*).

mum, cf. *az* and *mun*; *mum-bā*, to me, 5, 9, 24, 26, 33 (bis). (Zb. *mak*, men; W. *ma*; S. *mu*; Š. *mu*; Yn., Yd. *man*).

man, this (acc. sing.), 35 (Zb. *am*, this; sg. obl. *ama*; W. *yem*; S., Š. *mi*; Yn. *iš*; Yd. -*man*). Cf. *mīv* and *nakwa*.

mun, my, 25 (Zb. *nien*; W. *žu*; S., Š. *mu*; Yn., Yd. *man*). Cf. *az*, *mum*.

mīnd, W. *mūr*, an apple (W. *mūr*; S. *mān*; Š. *mūn*; Mj. *uminga*; Yd. *amūnoh*).

munāsib (Zb.), proper, fitting. Ar.

murdik, W. *pörg*, a small ring (W. *pörg*; S. *safs*; cf. *marján*. Cf. Yd. *pergušcoh*, a ring). Cf. *gōšvār*.

muryuk, W. *míngas*, a sparrow (W. *wingās*; S. *waðīc*).

muryavī (Zb.), a duck. Prs. *muryābī*.

marján, W. *satk*, an ornament (on the person). (W. *sātk*; S. *safs*. Cf. *murdik*).

murum (Zb.), see *mul*.

mus, clothes, 34 (W. *böt*; S., Š. *lēl*).

misuk, W. *χaval*, a pillow (W. *χaval*; S. *balā*).

miš-χēš, W. *χēš*, a family (W. *χēš*; S. *χēχ*).

mut, W. *möst*, the fist; *mut*, W. *muc*, a double handful, the hollow of both hands (W. *möst*; S. *mut*, a fist; W. *mic*; S. *mut*, a handful; W. *mic*; S. *ingrōv*, a double handful).

mutruk, see *po-mutruk*.

mīv, of these, their, 23. Cf. *am*, *man*, and *nakwa* (W. *yem*; S. *mef*; Š. *mef*; Yd. *a-maf*).

muzdur (Zb.), a servant. Prs. *muzdūr*.

na, adv., not, 34 (Zb. *na*). Cf. *nus* and *nō*, *ne*.

-*na*, suffix indicating possession, as in *pådšā-na wak udōyd*, a daughter belonging to the king, i.e. one of the king's daughters, 16 (W., S. -*an*; Š. -*and*, -*ind*).

nuo (Zb.), see *naw*.

nō, *ne* (Zb.), adv., no. Cf. *na*.

nad, he seized, grasped, 13, 20; *nasu*, he may grasp, he may seize, 18 (Zb. *nast*, take (impve.); *ned*, he took, he bought; *nadāk*, he has taken (as a wife), he has married; Yn. *nās-*; past stem, *nāt-*, to take).

nīd, sit thou down (inpve.), 31; *nēdum*, I will sit down, 35; *nūlust*, 12, *nulust*, 31, he sat down; *nulustuk*, he has sat down, 37 (Zb. *nīd*, sit thou down (impve.); *nīdai*, he lives, dwells; *nalāst*, he sat down; *nalāstak*, he has sat down, he dwells; W. *nüδ-n*, *nazd-am*, *nein-am*, *nieng*; S. *nālist-uo*, *nīθ-am*, *nālüst-am*, *nālüstj*; Š. . . ., *neθ-am*, *nūst* or *nāst-am*, *nūstj* or *nāstj*, to sit; Yn. *nīd*, sit thou; *nīdām*, I will sit; *anīd*, he sat; Yd. *niastah*, to sit).

nūdukwek, W. *doyāv*, whey.

nēdum, see *nīd*.

nāf, W. *nāf*, the navel (W. *nof*; S. *vanuj*). Prs.

nāfum, foolish, ignorant, 17. Cf. *bē-fām*.

nigah (Zb.), keeping, guarding. Prs.

nēk, adj., good, 5. Cf. *fri*.

naukar (Zb.), a servant. Prs.

nakwa (17, 19) or *nakavī*, this (cf. S. *nak-yam*, this very; *nak-dās*, thus; Š. *ikyam*, this very; *ikyuwi*, that very). Cf. *man* and *mīv*.

nūl, W. *mis*, a point, tip; W. *nück*, a beak (W. *mis*; S. *nāul*; Yd. *sār*, a point; W. *nück*; S. *nūsk*, a beak).

nulust, *nulustuk*, see *nīd*.

nēm (Zb.), a name (W. *nung*; S., Š. *nām*; Yd. *nām*).

nīm (Zb.), half. Prs.

nāmulγak, W. *nimak*, salt (W. *nimaf*; S. *namadj*; Sg. *namolya*; MJ. *namālyā*).

nān, W. *nān*, a mother (Zb., W. *nān*; S. *anā*; Š. *mād*, *nan*; Sg. *nan*; Yd. *nīnoh*).

nuqra (Zb.), silver. Ar.

nar (Zb.), see *nark*.

nēr, W. *ūδg*, Yz. *nur*, to-day, 15, 22; *nēr-bā*, to to-day, 22 (Zb. *nēr*; W. *wuδg*; S. *nür*; Š. *nur*; Yn. *īn-nūr*).

nark, 1, W. *γöš*, male (Zb. *nar*; W. *γöš*; S. *niēr*; Š. *nīr*; Sg. *naruk*; Yd. *ner*).

nark, 2, W. *γöš-kala*, a male sheep, a ram (W. *γöš māi*, *wār*; S. *nier* *māul*, *wiērn*; Š. *yirk*, *mayij*; Yd. *plešyeh*).

nirχok, W. *yāngl*, a finger (W. *yāngl*; S. *ingāxt*; Š. *angast*; Sg. *ingit*; MJ. *ankardiu*; Yd. *oguštcoh*).

nasu, see *nad*.

nus, not, in *hē cīz nus*, nothing, 34 (Zb. *na*, *nas*, not). Cf. *na*.

nast, 1 (Zb.), see *nad*.

nast, 2 (Zb.), is not; *nast-am*, I am not. Prs.

nešt (Zb.), he placed, he put.

nušt he went out, he emerged, 19 (Zb. *našet*, he emerged; W. *niuz-an*, *niuz-am*, *niešt-am*, *niešk*; S. *na tīg-ao*,

na ti-am, na tūg-am, na tūgj; Š. naštīd-ao, naštī-am, naštūid-am . . . ; Yd. kšiyah, to go out; Yn. nīž-, past stem nīšt-, to go out).
nētsa, W. *rašpük*, a weaver's shuttle (W. *rašpük*; S. *måkkī*).
nīts, W. *mis*, the nose (Zb. *nīts*; W. *mis*; S. *nāz*; Š. *nēdz*; Sg. *fusīk*; Mj. *foska*; Yd. *fiskoh*).
naw, W. *nāo*, Yz. *nū*, card, nine (Zb. *nao*; W. *nau*; S. *nēuw*; Š. *nāo*; Sg., Mj. *nao*; Yn. *nau*; Yd. *no*).
nā'wa, W. *püüt-xārm*, a trough (W. *püütχārm*; S. *χāχ*).
nawuk, W. *śöyd*, new (W. *śöyd*; S. *nūj*; Š. *nāu*; Yd. *nūe*).
newar (Zb.), draw (water from a well) (impve.).
návus, W. *nápus*, a grandchild (m. or f.). (W. *napüs*; S. *nabiüs*; Š. *nebōs*).

pa, prep., in, 19; into, 18 (Zb., W., S. *pa*). Cf. *pī, po*.
pī, prep., in it (for *pa-i*); in *pī-bun*, below it, 18 (cf. Š. *pis*, on). Cf. *pa, po*.
po, prep., in, in *po . . . darūn*; inside, 33. Cf. *pa, pī*.
pōi, W. *pai*, curds (W. *pāi*; S. *pōi*; Sg. *neduk*; Mj. *niyā*).
pu, W. *pūd*, a foot (Zb. *pūd*; W. *pūd*; S. *ped*; Š. *pād*; Yd. *pelloh*); *pu-kaf*, W. *kaf*, the sole of the foot (W. *pāšt*; S. *naburg*; Sg. *pūdaš*).
pucun, W. *wuc*, an arrow (S. *puδ*; Š. *surb, pās*; Yd. *lāspiχ*).
paidā, manifest, hence, ready for use, 34. Prs.
pūd (Zb.), see *pu*.
pudf, W. *gōšt*, meat, flesh (W. *gušt*; S. *güxt*; Š. *goft*; Sg. *pūdaf*; Mj. *yoš*; Yd. *yusč*).
pedīn, light thou, set thou alight (impve.), 37 (Š. *peđēd-ao*, to light (impve.), *peđīn*).
pādšā (15, 16 (bis), 21, 23 (bis), 24, 25, 27, 29, 30); *pā'dšā* (17, 18, 21, 28, 31, 33), a king; *pā'dšā-bā* (28, 35), to the king; *pā'dšā-na*, of, or belonging to, the king, 16). Prs.
payāo (Zb.), a well.
pēyām (Zb.), a message. Prs. *paiyām*.
pok, W. *puk*, hump-backed (W. *dūw*; S. *ceng*).

pakol, a woman's mantilla (W. *cil*; S. *χᾶδbun*).

pāling, W. *póduna*, a saddle (W. *pödn*; S. *biðän*; Š. *biðän*; Yd. *palan*).

pálas, W. *palás*, a rug (W. *palás*; S. *palus*).

pālu-var, W. *dusłak*, a door plug (W. *görj*; S. *gary*, a door socket).

pām, W. *kšād*, broad, wide (W. *kšād*; S. *χuδ*; Yd. *ūkwah*).

pām, W. *γör*, wool (W. *γör*; S. *wān*; Š. *wūn*; Yd. *pam*).

po-mutsuk, to clothe (a person); *po-mutsuk-bā*, (he obtained clothes) for clothing (himself), 34 (Zb. *pumetsav*, clothe ye(impve.); W. *pumetsiv-an*; S. *pamedzānd-uo*).

panjāh (Zb.), card, fifty. Prs.

pānz, W. *pānz*, Yz. *pindž*, card, five (Zb. *pānz*; W. *pānz*; S., Š. *pinz*; Sg. *pānz*; MJ. *pānc*; Yd. *pānš*; Yn. *panj*).

purak or *uleχ*, W. *pürs*, a rib. See *uleχ*.

pōrk, W. *pürk*, a rat (W. *pürk*; S. *pürg*; Š. *purg*; MJ. *?pāry*; Yd. *perχ*).

parinda (Zb.), a bird. Prs.

parparānuk, W. *pilpilak*, a butterfly (W. *pilpilāk*; S. *köpali*; Yd. *kotiah*).

parra, W. *paryan*, Šiñā, *parrī*, a precipice (W. *parian*; S. *pariend*, precipitous).

prešt, W. *par-sung*, the wrist (W. *parsang*; S. *pardüst*).

pāruzd, W. *yaz*, Yz. *biyēr*, yesterday (W. *yēz*; S. *χiēb*; Š. *biyār*; Yd. *uzīr*). Cf. *āluzd*.

psah (Zb.), adv., now, at this time.

pásūzan, W. *púrsits*, the hem of a garment (W. *parsīts*; S. *parasīts*).

pašu, W. *maks*, a fly (W. *maks*; S. *cingin*; Sg. *pašai*; MJ. *moya*). *paša* is Turki. Cf. Prs. *pašša*, a gnat.

piš, W. *piš*, a cat (Zb. *puš*; W., S. *piš*; Š. *paš*; MJ. *χolər*; Yd. *piškoh*).

pēšbar, W. *püz*, the breast, the chest (W. *püz*; S. *poz*; Š. *sīna*; Sg. *?puz*; Yd. *fuz, iscīnah*).

pošdk, W. *böt*, a cloak, clothes (W. *böt*; S. *lēl*; Sg. *vanjin*). Prs.

pāšna, W. *pāšnā*, the heel (W. *pošt*, *pāšnāh*; S. *naburg*, *puχnāh*). Prs.

pešdni, W. *ruk*, the forehead (W. *rūk*; S. *rāk*; Sg. *pešāni*; Yd. *pišāneh*). Prs.

pešur, W. *lunj*, the cheek (W. *lunj*; S. *nūrj*; Š. *pes*; Sg. *pešur*; Yd. *kelikoh*).

pušt, in *ci-pušt* (Zb.), behind, after.

put, W. *pöst*, parched grain ground into meal. Hindi *sattū* (W. *pöst*; S. *pāχt*).

pātik, W. *pātak*, the eyelid.

petχun, W. *waják*, an adze (W. *wājāk*; S. *wajåk*).

putuk, W. *pric*, a worm, a grub (W. *pric*; S. *cerm*).

pēž (Zb.), prep., in.

qīmat (Zb.), price, cost. Ar.

qarib (Zb.), adv., near. Ar.

qardā'r, an agreement, promise, 22. Ar.

qúslāq, a town, a village, 21 (Zb., Š. *qišlāq*. Turkī *qišlāq*).

qīvd (Zb.), he called, he summoned (W., S., Š. *qīw*, a call, a summons).

qāzī (Zb.), a judge. Ar.

rūi, W. *trūi*, Yz. *tsoi*, card., three (Zb. *rāi* or *rā*; W. *trūi*; S. *harōi*; Š. *ārrai*; Sg. *trāi*; Mj. *šurai*; Yd. *šuroi*).

récik, W. *šingar*, entrails (W. *šingör*; S. *raud*).

rēg, W. *lewarc*, sand (W. *leiwårc*; S. *cuš*; Yd. *sigioh*). Prs.

rēyn, W. *rōγ“na*, butter (W. *ruyn*; S. *raun*; Yd. *maskoh*).

rāh (Zb.), a road. Prs.

rakibī, W. *pil*, a jar, a large cup (W. *pūl*; S. *cenåk*). Prs.

rēmuz, W. *ir*, Yz. *χvōr*, the sun (Zb. *ōrmōzd*; W. *yīr*; S., Š. *χēr*; Sg. *ālmān*; Mj. *mera*; Yd. *mīra*).

rang, manner, kind; *tsē-rang*, whatever kind of, 18. Prs.

rupya (Zb.), a rupee.

raqqāsī (Zb.), dancing. Ar.

raušan, W. *rōχn*, Yz. *rōšnahai*, daylight (W. *rūχn*; S. *yāul*; Š. *ruχ*). Prs.

rōšnī, W. *raχnīg*, Yz. *yēts*, fire (Zb. *rōšnī*; W. *raχnīg*; S. *yuts*; Š. *yāts*; Sg. *rošndi*, *šunai*; Mj. *yūr*; Yd. *yūr*).
rušt, W. *karast*, a fur robe (W. *karast*; S. *warbūn*).

Cf. *kurust*.

rawān, going, moving; *rawān šud*, he started, 34. Prs.

rōz, W. *rawār*, Yz. *miθ*, a day, 8, 12, 22, 23, 32 (8, 22, and 32 are plural); *rōz-ān*, days-they, 3; Iš. *rōz*, W. *ruχn*, Yz. *roχnzit*, dawn, morning (Zb. *mī*; W. *rwār*; S. *māθ*; Š. *meθ*; Sg. *rušt*; Yd. *mīš*, *mīχ*; Yn. *rūz*).

rēž, W. *raž*, a platform (for sleeping) (W. *rāž*; S. *noχ*).

si, W. *süi*, a hare (W. *süi*; S. *χtüm*; Yd. *sīγ*).

sabz, green, 18. Prs.

sad (Zb.), card, a hundred. Prs.

sadā, a sound, noise, 36. Ar.

saudāi (Zb.), trade, trading. Prs.

saf (Zb.), all.

safēd W. *ruχn*, white (Zb. *surχūn*; W. *ruχn*; S. *speid*; Š. *sufēd*; Sg. *ispēd*; Mj. *sūpi*; Yd. *spī*). Prs.

safākā (Zb.), husk (given as fodder).

safar, a journey; *safar-ān*, journey-they, 2. Ar.

seyund (Zb.), hair. Cf. *yēnuk*.

sahar, adv., at dawn, 19, 28. Ar.

sihat, well, in good health, 27, 28 (Zb. *sihat*). Ar.

Cf. *siyāt*.

sāl, W. *sāl*, Yz. *sāuzā*, a year (Zb. *sāl*, a year; W. *sāl*; S. *sāl*, a half-year; Yd. *sāloh*, a year). Prs.

sallā, W. *sallā*, a turban (W. *sallā*; S. *dastūr*; Sg. *lataī*).

sāmbu, he may smear, 18 (bis); *sāmd* or *sāmbud*, he smeared, 20 (W. *süχ-an*, *süχ-am*, *soχt-am*, *süχetk*; S. *rift-ao*, *rof-am*, *rift-am*, *riftj*, to smear; Š. *målt*, he smears; *målt-ē*, he smeared; Yn. *fassåt*, he may smear; *afass*, he smeared).

sandāq, a box, 33 (bis). Ar.

sung, W. *γār*, Yz. *γṛtsōk*, a stone, rock, cliff (W. *γār*; S. *žēr*; Š. *žir*; Sg. *song*; Mj. *koika*; Yd. *yer*).

spul, W. *šiš*, a louse (W. *šiš*; S. *späl*).

sar, in *sar dzā*, before, in front of; *ambi sar dzā*, in front of the cave, 18 (Zb. *sar*, on, upon; cf. Yn. *säri*, in front of).

sār, the head; *tsχē sār*, from thine own head, 10 (Zb. *sōr*). Cf. *sur*.

sēr (Zb.), satisfied, full. Prs.

sōr (Zb.), see *sār*, *sur*.

sur, W. *sar*, the head (Zb. *sōr*; W. *sār*; S. *kål*; Š. *kal*; Sg. *sār*; Mj. *posar*; Yd. *pūsir*). Cf. *sār*. Prs.

sard, W. *sūr*, cold (adj.); (W. *sür*; S. *iš*; Š. *šitāy*; Yd. *yāχ*). Prs.

surχ, W. *sökr*, red (W. *sökr*; S. *rüšt*; Š. *rišt*; Yd. *surkoh*). Prs.

surχa, W. *riš*, Ovis Poli (W. *vrokš*; S. *rus*).

surχūn (Zb.), white. Cf. *safēd*.

sutχān-mayzuk, W. *malung-yaic*, the thigh (W. *malung yāic*; S. *maðān χoj*, *bixtun*; Š. *bastūn*).

sitāru (Zb.), see *struk*.

struk, W. *stār*, Yz. *štarāk*, a star (Zb. *sitāra*; W. *stār*; S. *χturj*; Š. *štarč*; Sg. *ustūrak*; Mj. *astari*; Yd. *sittāreh*).

suvd, W. *isp*, the shoulder (W. *fiāk*, *tan*; S. *sevd*, *dālū*; Š. *sivδ*, *fiyak*; Sg. *syūd*; Yd. *suvdoh*).

siyāt, whole, well, 18, i.q. *sihat*, q.v. (W. *sihāt*).

sāz (Zb.), singing. Prs.

sūz, W. *sūz*, flame, conflagration (W. *rāuj*; S. *sāuz*). Prs.

šu, 1, W. *šū*, black (W. *šū*; S. *tār*; Š. *tēr*; Sg. *šōi*; Mj. *tarāvi*; Yd. *noroh*). Cf. *šu-dit*.

šu, 2, it becomes, 33; it will become, 17, 18; (if) it become, it may become, 24, 34; go thou (impve.), 33; go ye (impve.), 28; *šuī*, wilt thou become? 29; *šud*, he went, 20, 21, 34; he or it became, 4, 8, 11, 12, 13,

16, 20, 27, 28 (ter), 34, 36 ; šud-im, I became, 35 ; **šud-ān**, they went, 2, 3 ; **šuduk**, she has become, 16 (Zb. *šom*, I go, I become ; *šūai*, he goes, he becomes ; *šū*, go, be (impve.) ; *šud*, he went, he became ; S. *set-ao*, *sō-m*, *süt-am*, *seđj* ; Š. *sit-ao*, *sāo-am*, *sut-* or *sut-am*, *suđj*, to go, to become ; Sg. *šoh*, to go ; Yd. *šuah*, to become ; Prs. *šudan*, to go, to become).

sab, W. *nāyd*, Yz. *šāb*, night, 12, 13, 36 (*šab*). (W. *nayd* ; S. *χāb* ; Š. *šab* ; Sg. *foršuk* ; Mj. *ašāwa* ; Yd. *kšowoh*).

šub-gāh, W. *yōtr*, a nest (W. *yoθ* ; S. *rōz*). Prs.

šabrut, W. *burul-šapar*, a moustache (W. *šāpār* ; S. *bürüt* ; Š. *burūt*).

šec (Zb.), see **šüts**.

šud, 1, he heard, 19 (W. *kšüin*, *kšüi-am*, *kšön-am*, *kšöng* ; S. *χüd-ao*, *χān-am*, *χüd-am*, *χieđj* ; Š. *šid-ao*, . . . , *šüd-am*, . . . , to hear).

šud, 2, **šud-im**, **šud-ān**, **šuduk**, see **šu**, 2.

šu-dit, W. *šu-dīt*, soot (W. *kat-dīt* ; S. *cedēr*). Cf. **šu**, 1, and **dīt**.

šufán, W. *nabúsm*, a comb (W. *napōsan* ; S. *waχēryj*).

šuhluk, W. *χaic*, wet, damp (W. *χaic* ; S. *χāst* ; Yd. *χūst*).

šak, 1, W. *šak*, bad, wicked, 1, 6, 10, 11, 32, 33, 35, 38 ; **šak-bā**, to the bad man, 5 (Zb. *šak* ; W. *šāk*).

šak, 2, W. *šak*, hoar frost, a white frost (W. *šak* ; S. *χok*).

šoχcuk, W. *šolχ*, the branch of a tree (W. *šolχ* ; S. *šoχ*).

šuχt, (time) passed, 14 (Zb. *šeχt-am*, I passed over ; W. *šoχs-n*, *šoχs-am*, *šoχst-am*, *šoχsetk*).

šölg, W. *šölg*, a piece of brick, a clod of earth (W. *šölg* ; S. *χalg*).

šilaχ (Zb.), poor, needy.

šilavz, W. *šilāt*, adj., soft (W. *šilåt* ; S. *šilet*).

šom (Zb.), see **šu**, 2.

šuen (Zb.), see **šuwin**.

šinj, W. *šunj*, the hip (W. *šunj sår* ; S. *χaun kål*, the hip bone).

šepōn (Zb.), iron (W. *išn*; S. *spin*; Š. *spin*, *sapsan*; Yd. *rispin*).

šurmok, W. *tük*, a willow (W. *tük*; S. *wanūj*).

šarmindī (Zb.), ashamed.

šātu, W. *waχār*, a ladder (W. *waχār*; S. *šatta*). Turkī.

šit, W. *šit*, earth, dust (W. *šet*; S. *sīt*; Sg. *šat*; Mj. *γarāi*; Yd. *katter*).

štok, W. *purcād*, a young woman (Zb. *štāk*, *štākak*, or *štā*, a daughter, a girl; W. *pürcoð*; S. *pceïn*).

šaitān (Zb.), the devil, Satan. Ar.

šutun, W. *sits*, a needle (W. *sits*; S. *sīts*; Š. *saj*).

štunuk, W. *cöy*, a kid, a small goat (Zb. *šutanak*; W. *cöy*; S. *γērv*).

štur, W. *štur*, a camel (Zb. *uštur*; W. *uštiłr*; S. *χtür*; Š. *štur*; Yd. *šturoh*).

šutur, W. *štūr*, a calf (W. *wušk*; S. *wišk*; Š. *šik*).

šūts, W. *strei*, a female (Zb. *šec*; W. *streī*; S. *stīr*; Š. *stredz*; Sg. *šiš*; Mj. *meyah*; Yd. *šiöh*).

šawī, W. *parhān*, a woman's shift (W. *parhān*; S. *parhān*).

šāwal, a road, path, way, 3; *šā'wal-ān*, road-they, 8 (W. *vadak*; S. *pānd*; Š. *pōnd*; Sg. *pānda*; Yn. *rāt*; Yd. *pādoh*). Cf. *šoval*.

šoval, W. *wādūk*, a road, way, i.q. *šāwal*.

šawālak, W. *šavālak*, wide outer trousers (W. *šawālak*; S. *šim*; Sg. *var*; Mj. *šoäl*). Prs.

šuwin, W. *g^awā'ra*, a cradle (Zb. *šuen*; W. *gaura*; S. *praxt*).

tā, 1, prep., till, until; *tā vužēr*, till evening, 12 (S. *cü*; Š. *tā*; Yn. *sa*).

tā, 2 (Zb.), see *tāt*.

tu, thou, 6, 29, 32; thy, 17, 26; *tu-bā*, to thee, 6, 10, 25, 29, 33, *tu-t*, thou-thou, 14, 18; thou art, 30; *tamuχ*, you, 22; *tamuχ-bā*, to you, 22 (Zb. *tō*, thou; *tī*, thy; sg. obl., *tō*; *tōmōχ*, ye, your, and pl. obl.; W. *tu*, thou; *ti*, thy; *tao*, thee; *sāišt*, ye; *sav*, you; S. *tuo*, thou; *tü*, thee; *tamāš*, ye, you; Š. *tu*, thou, thy, thee;

tamā, ye, you ; Yn. *tu*, thou ; *tau*, thee ; *šumāχ*, ye, you ; Yd. *tū*, thou ; *toh*, thee ; *māf*, ye, you).

tabib, a physician, 16. Ar.

tab-larza, W. *andāw*, fever (W. *andav* ; S. *bazgāk*). Prs. *tāda* (Zb.), adv., there, in that place ; see *dak*.

ted (Zb.), he was burnt (W. *θau-āk*, *θau-am*, *θeit-am*, *θetk* ; S. *θid-ao*, *θau-am*, *θiid-am*, *θeðj*, to be burnt ; Š. *tebd-ao*, to burn).

tūd (Zb.), he shaved.

tag (Zb.), postposition, *pa* . . . *tag*, in.

tēy (Zb.), a razor. Prs.

tōyd, he walked, he went, 11, 21, 34 ; *a-toyd*, he entered 34, 38 ; • *tōyd-ān*, they went, 7, 8 (Zb. *atayd*, he entered ; W. *tuk-an*, *cau-am*, *tayd-am*, *taxk* ; S. *tid-ao*, *teck-am*, *tiid-am*, *tüidj* ; Š. . . . , *ti-am*, *tüid-* or *tōid-am* . . . ; Yd. *liah*, to go).

terym, W. *tāym*, a seed (of a plant) ; (W. *taym* ; S. *tōym* ; Yd. *tūyum*).

taxsim (Zb.), division, apportionment. Ar.

taxt, a throne, 31 (bis). Prs.

tilā (Zb.), gold (W. *tillå* ; S. *tillā* ; Yd. *tilla*). Prs.

tuld, W. *lok*, a rag (W. *lok* ; S. *tsaul*).

talxā, bile, gall ; sg. acc. *talxā-i*, 27 (W. *talxāh* ; S. *trāc*, *talxā* ; Š. *talxā* ; Yn. *talxa*). Prs.

talapi, thou desirest, 32 ; *tilápum*, I desire, 23 ; *talápum*, I desire, 33 (S. *tālibt-ao*, *tālāb-am*, *tālibt-am*, *tālibtj*, to desire ; Š. *tilábum*, I desire).

talpak, W. *pukál*, a fur cap (W. S. *tumay*).

tánu, W. *tána*, the body (Š. *tanā* ; Yd. *tonoh*).

tangiš, W. *tarāng*, a saddle-girth (W. *tarāng* ; S. *türong*).

tanuk, W. *sanār*, thin, slender (W. *sanār* ; S. *tanük* ; Yd. *tunkā*).

túpak, W. *pulk*, a tassel (W. *pulk* ; S. *pülk*).

tar, prep., to (motion towards), 15, 21 ; into, 13 ; on to, 18 (bis), 20 (bis), 27, 31 (bis) ; (W. S. Š. *tar*).

tār, a fold of cloth (W. *tā* ; S. *tu*).

tārikān, W. *naydīn*, adv., before daybreak, early in the morning (W. *naydīn*; S. *pigān*).

trās, fear; *trās kul*, he feared, 38.

truš, W. *trüc*, bad tasting, bitter (W. *trāc*; S. *trāc*).

tāt (30) or *tot*, W. *tat*, a father (Zb. *tāt*, *tā*; W. *tāt*; S. *pūd*; Š. *ped*, *dād*; Sg. *tat*; Mj. *tāt*; Yd. *tatt*; Yn. *dāddā*).

tuwur, W. *tipār*, an axe, a hatchet (Zb. *tewār*; W. *tipār*; S. *baldāh*). Prs. *tubar*.

tāza (24, 25); *tdza* (20) or *tāzu* (17), fresh, (of lost sight) renewed, restored, 17, 20, 24, 25. Prs.

tēz, W. *tāyd*, sharp (W. *tayd*; S. *teid*; Yd. *turyoh*).

tāziāna (Zb.), a scourge, lash, whip. Prs.

tsa, prep., from, 14, 18 (bis), 19, 21, 22, 23, 33, 34, 36. The final *a* is sometimes dropped, as in *ts-χē*, from thine own, 10; *tsa wadak*, 21, 22, 34, or *ts-wádak*, 7, from there (Zb. *tsa*; W. *tsa*, *sa*; Yn. *ci*). Cf. Zb. *tsū*, from him, etc.

tsē (18) or *tsē* (19, 24), rel. pronoun, who, 19; used to form a conditional, practically equivalent to "if"; *tsē wunī*, he may be, or (if) he be, 18; *hukm tsē šu*, (if) there be an order, 24; *tsē-rang*, whatever kind of, 18 (Zb. *ke*; W. *sa*; S. Š. *tsa*, cond. particle). Cf. *za*, 2.

tsī (Zb.), from this, see *i*, 1.

tsfur, W. *tsabur*, Yz. *cēr*, card., four (Zb. *tsafür*; W. *tsabür*; S. *tsavur*; Š. *tsavōr*; Sg. *safor*; Mj. *cafir*; Yd. *cīr*, *tifär*).

tsχē, see *tsa*.

tsām, W. *cözm*, the eye, 6, 7, 10, 11, 17, 18 (bis), 20 (bis), 24, 25, 27 (bis), 28; in these (except 6, 7, 10) the word is plural, but governs a verb in the singular (Zb. *tsām*; W. *cözm*; S. *tsəm*; Š. *tsəm*; Sg. *sām*; Mj. *cām*; Yd. *cam*).

tsumānd, how much? how many? some (Zb. *tsamend*; W. *tsum*, *sum*; S. *tsund* (how much? how many?); Yd. *cand* (how much? how many?).

tsa-na (Zb.), what? see *cīz*.

tsand, some, several, 3, 32. Cf. *cand*.

tsúrik, W. *yåst*, a shed, a *macān* (W. *yōst*; S. *kapā, ulujük*).

tsiw-ling, W. *löngr*, a leg (W. *löngr*; S. *lang*; Š. *ling*; an animal's leg)

twádak, see *tai*.

twēnd, W. *cuwān*, an apricot (W. *civān*; S. *nōś*; Š. *nāś*; Mj. *cerī*; Yd. *cīre*).

tsiz (Zb.), what? see *cīz*.

tsizē (Zb.), whatever.

wā, he, 18, 20, 27; that (adj.), 33; *i* or *wi*, his, see *i* 1; *wan*, him, 13 (bis); it (acc.), 18; that (acc. subst.), 33; *wēv*, of them, their, see *i* 1 (Zb. *uo*, sg. obl. *yū, ī*, *wū, wō*, pl. *awend*, obl. *awenda*; W. *yao*, sg. obl. *yav*, pl. *yaušt*, obl. *yav*; S. *yū* or *yid*, obl. sg. *wi* or *wum*, pl. *wā*, obl. *wief*; Mj. *wo*, sg. obl. *wan*, pl. *wai*, obl. *waf*; Yd. *hūroh*, sg. obl. -*wan*, pl. *hūreh*, obl. -*of*; Yn. *au*, sg. obl. *awi*, pl. ?*autit*, obl. *auti*).

wō, 1 (Zb.), conj., and. Cf. *za*, 1.

wō, 2, *wū* (Zb.), see *wā*.

wuc, W. *wic*, a cloth-eating moth, a wood-worm (W. *wic*; S. *kuwāh*).

wōda (Zb.), there, see *waduk*.

wud, he took away, 13 (bis), see *ussum*.

vud, he, it, or there was, 19, 22, 34; *vud-um* (-*im*), I was, 15; *vud-at*, thou wast, 14; *vuduk-at*, thou hast become, 18; *tsē vānī*, he may be, 18 (Zb. *wod*, he was; S. *vūd*, he was; *veđj*, he has been; *vūd*, he may be; Š. *vōd*, he was; *vuđj*, he has been; *vēd*, he may be; Mj. *via*, he was; Yd. *bīoh*, he was; Yn. *avu*, he was).

waduk, there, 34; *tsa waduk*, from there, thence, 19, 21; *ts-wádak-ān*, from there they, 7. Cf. *tsa* (Zb. *wōda*; W. *drā*; S. *ūm*; Š. *yum-andē*; Yd. *hūre*). Cf. *dak*.

vāy়d, a night-spectre that eats people, a nightmare, 14.

Cf. *lēw* (W. *vāy়d*; S. *vōid*).

vajab, W. *avart*, a span (measure); (W. *avart*; S. *wardord*).

wujinjāk (Zb.), a woman (Yd. *žinkoh*).

vajer, W. *pürz*, Yz. *šām*, evening (W. *pürz*; S. *biurn*, *χum*; Yd. *šām*). Cf. *vužēr*.

wak or (37, bis) *wok*, W. *ūi*, Yz. *urōγ*, card., one, 1 (bis), 12, 23; a (indefinite article), a certain, 5, 9, 10, 12, 14 (quater), 16 (bis), 17, 18 (bis), 26, 33 (ter), 37 (bis); (Zb. *wok*; W. *īv*, *ī*; S. *īv*, *ī*; Š. *yīw*, *yī*, *ī*; Sg. *vāk*; Mj. Yd. *yū*; Yn. *ī*).

wek or (18) *vēk*, W. *yupk*, water, 18; *wek-togdok*, W. *cāl*, a well, pool, marsh (Zb. *wēk*, *wē*; W. *y'upk*; S. *χāts*; Š. *šats*; Sg. *vīk*; Mj. *yāvoya*; Yd. *yauγ*, water; Zb. *payao*; W. *cal*. a well).

wok, see *wak*.

voks, W. *fuks*, a serpent, a snake (W. *fuks*; S. *tufūsk*; Mj. *yīz*; Yd. *īz*).

vēχ, W. *zaχ*, a twig (W. *yaχ*: S. *pütāq*).

waχt, a time, a period of time, 14 (Zb. *waχt*). Ar.

wula (Zb.), postposition, before, in front of.

wúlvuš, W. *pármeyung*, a trouser-band (Sg. *valvāš*).

wan, see *wa*.

wēn, W. *wuχun*, blood (W. *wuχan*; S. *waχīn*; Š. *wiχīn*; Sg. *vain*; Yd. *īnoh*).

vīn, W. *reyiš*, a beard (Zb. *vīn*; W. *reyiš*; S. *bun*; Š. *bon*; Mj. *yāržah*; Yd. *yārzhoh*).

wānd (Zb.), see *vūst*.

vīnd (Zb.), he saw; *vīnum*, I see (W. *wing*, *wīn-am*, *wind-am*, *winetk*; S. *wānd-ao*, *wēn-am*, *wānd-am*, *wāndj*; Š. *wīnt-ao*, *wīn-am*, *wīnd-am*, *wīndj*).

vánji, Sg. *vanjīn*, a robe, a cloak (Zb. *wanjī*; W. *bōt*; S. *lēl*; Sg. *vanjīn*).

wániš, W. *ravūm*, a female calf.

wanuw, call ye, summon ye (impve.), 28.

vru, W. *yurm*, the forearm (W. *yurm*; S. *cerōst*; Sg. *qāqi*).

var, W. *bār*, a door, 37; *var*, W. *vic*, outside; *tsa var*, from the door, from inside, 36 (Zb. *war*; W. *bār*; S. *divīr*; Š. *divē*; Mj. *labra*; Yd. *luvor*; Yn *divar*, a door; W. *vic*; S. *vāc*; Š. *vāj*, outside).

vur, W. *vür*, a load (W. *rür*; S. *wez*; Š. *wiz*).

vrūd, W. *vrüt*, a brother (Zb. *warūd*; W. *vrüt*; S. *vröd*; S. *vrod*; Sg. *vurd*; Mj. *werai*; Yd. *vrai*).

varf, W. *zam*, Rōšānī, žiniž, snow (W. *zam*; S. *zamān*; Š. *zinij*; Sg. *varf*; Mj. *vārfa*; Yd. *werfōh*). Prs.

wrok, W. *yaš*, a horse (Zb. *verāk*; W. *yāš*; S. *vurj*; Š. *vorj*; Sg. *vorāk*; Mj. *yāsup*; Yd. *yasپ*). ? Av. *aurvat(-aka-)*, see § 17.

waruk, W. *wūrk*, a lamb (W. *wurk*; S. *bargā*; Š. *warg*).

vrīls, W. *vrao*, the eyebrow (W. *vurāo*; S. *varāo*; Š. *vruy*; Sg. *vuric* (?)).

wōrłs, W. *wōlc*, a quail (W. *wolc*; S. *budunāh*).

werāz (Zb.), adj., high, tall; adv., up. Cf. the next.

vrāzā, W. *vorz*, a mountain height (W. *wuc*; S. *tēr*; Sg. *vruz*; Mj. *valya*, up). Cf. the preceding and *wužduk*.

vāse, W. *úsai*, cotton thread (W. *wasē*; S. *padetś*). Cf. *wāš* and *vuš*.

vasīn, W. *pisūn*, a whetstone (W. S. *pasān*).

vūst, he bound, he tied, 27 (Zb. *wānd*, bind thou (impve.); W. *vand-āk*, *viñd-am*, *vāst-am*, *vandetk*; S. *vist-ao*, *vind-am*, *vüst-am*, *vüstj*; Š. *vist-ao*, . . . , *vūst-am*, . . .).

wastuk, W. *yaic*, a bone (W. *yaic*; S. *ustxān*; Š. *sitxān*; Sg. *āstāk*; Mj. *pāsti*; Yd. *jestoh*).

wāš (Zb.), a rope (S. *vüχ*). Cf. *vāse* and *vuš*.

viš, 1, W. *pīp*, a bed (W. *pīp*; S. *babēr*; Š. *birej*).

viš, 2, postposition, below, 20 (Zb. *viš*, down, below).

vuš, a rope (Zb. *wāš*; W. *šivan*; S. *vüχ*; Š. *kamand*; Yd. *tanaū*).

wišt (Zb.), card, twenty (W. *wist*; S. *vist*; Yd. *wistoh*).

watik, W. *tui*, a feast.

vut (Zb.), an uncle.

wēv, see *i* 1.

vuz, W. *tūy* or (male) *buc*, a goat, 17 (bis), 26 ; acc. sg.,
vuz-i, 27 (Zb. *wuz* ; W. *tuy*, *buc* ; S. *vāz*, *reidz* ;
 Š. *vāz* ; Sg. *vuz* ; Mj. *vorah* ; Yd. *vizoh*).

wazīr, viziers, 16 ; *wazīrā-bā*, to the viziers, 16 ; *wazīrāw*,
 viziers (acc. pl.), 21 ; *ta wazīrāw*, from the viziers, 22.
wuzwusāk, W. *ðūs*, a wasp (W. *ðōs* ; S. *hari*).

wužduk, W. *wuc*, high : W. *vorz*, long (W. *wuc* ; S. *biliq*,
biland ; Yd. *biland*, high ; W. *vorz* ; Yd. *van*, long).
 Cf. *vrāzā*.

vužēr, evening, 12 ; see *vujer*.

yau, W. *žau*, provisions, supplies, cereals (W. *čāu* ; S. *zau*).
yū (Zb.), see *wa*.

yaf (Zb.), found (Prs. *yāflan*).

yōγ, W. *sanvar*, a yoke (W. *sivar* ; S. *yüγ*).

yurχ, W. *pöšk*, animal's droppings (W. *pöšk* ; S. *bukān*).

yetik, W. *skörd*, a bridge (W. *skord* ; S. *yēid* ; Yd. *yēyah*).

yatim (Zb.), a servant. Ar.

yuz, W. *γūz*, fuel (W. *γūz* ; S. *žez* ; Š. *žiz* ; Sg. *yū* ;
 Mj. *ezma*).

yñzda, W. *ðas-īw*, card, eleven (W. *ðas īv* ; S. *ðēs-at-ī* ;
 Š. *ðis-et-yīw* ; Yd. *lass-yū*). Prs.

za, 1, and 13 (Zb. *wō* ; W. S. *at* ; Š. *et* ; Yd. *ū*).

za, 2, rel. pron. subst., which, 34. Cf. *tse*.

ziād (Zb.), superfluity, abundance. Ar.-Prs.

zodund (Zb.), so much (S. *dund*).

zāycuk, W. *svat̄s*, a chough (W. *swāts* ; S. *γoy*).

zāyd (Zb.), see *zānz*.

zōyd, see *zānz*.

zöl, W. *dröst*, the sleeve of a garment (W. *dröst* ; S. *zül*).

zūl, W. *žol*, a bell (W. *žul* ; S. *γūl*).

zalul (Zb.), necessary. Ar. *zarūr*.

zāman, W. *zah*, a child, infant (Zb. *zūman* ; W. *zāh*,
zaman ; S. *bacāh*).

zamīn (Zb.), land. Prs.

zīn (Zb.), a saddle. Prs.

zinda (Zb.), alive. Prs.

zung, W. *brīn*, the knee (W. *brīn*; S. *zūn*; Š. *zān*; Sg. *zong*; Yd. *zik*).

zānz (if) he takes, 17; take thou (impve.), 33; *zānzu*, he may take, 18 (bis); *zōyd*, he took, 27, 37; *zōyd āyad*, he took (and) came, he brought, 27 (Zb. *zāydl*, he took; S. *zoχt-uo*, *zōz-am*, *zuχt-am*, *zuχtj*, to take; Š. *zāχt*, he took).

zas or (30, 31) *zus*; W. *pōtr*, a son (Zb. *zāt*; W. *pōtr*; S. *pōs*; Š. *puts*; Sg. *zumānak*; Mj. *pūr*; Yd. *pūser*; Yn. *žūta*).

zāt (Zb.), see *zas*.

zivuk, W. *zīk*, the tongue (Zb. *zevuk*; W. *zik*; S. *ziv*; Š. *zēr*; Sg. *zulūk*; Yd. *zevir*).

žāndākī (Zb.), famine.

žānduk, or (4) *žānduk*, or (8) *žānduk*, W. *marz*, hungry (W. *marz*; S. *marzānj*; Š. *gušna*; Yd. *ušia*; Yn. *diwaz*).

žānj, W. *könd*, a wife (Zb. *kūc*; W. *könd*; S. *qīn*; Š. *qin*, *žin*; Mj. *žīnga*; Yd. *ūloh*).

žānum, I will kill, 22 (S. *zed-ao*, *zān-am*, *zed-am*, *züdj*; Š. *zīd-uo*, *zīn-am*, *zīd-am*, . . .).

žuwāk (Zb.), a deer.

ENGLISH-ISHKASHMI-ZEBAKI- WAKHI-YAZGHULAMI VOCABULARY (Including a few words from other Pāmir languages.)

So far as has been possible, the particular English words selected to illustrate the meanings of the words quoted are the same as those used by Shaw in his vocabularies of *Waxī* and *Sariqōli* in JASB. xlv (1876), pt. i, pp. 192 ff. This has been done in order to facilitate comparison with these languages.

a, Iš. *wak*, *ðok*; Zb. *wok*, -e.

adze, Iš. *petχun*; W. *waják*.

after, Zb. *ci-pušt*.

again, Zb. *dō-mas*.

alas, Zb. *afsūs*.

alive, Zb. *zinda*.

all, **entire**, Iš. *džigdak*, *gul*; W. *kost*; Zb. *juk*, *saf*.
Cf. "complete".

always, Zb. *mudām*.

amongst, Iš. *dárūn*, *durún*; Zb. *ka . . . gal*, *tsa . . . māben*. Cf. "midst".

and, Iš. *za*; Zb. *i*, *wō*.

anger, Iš. *yazab*.

angry, Zb. *χafa*.

animal's droppings, Iš. *yarχ*; W. *pöšk*.

any: **at any time**, Zb. *hec waχt*, *kudām waχt*; **anyone**, Zb. *hec-ka*; **anything**, Iš. *hē cīz*.

apple, Iš. *mīnd*; W. *mūr*.

apricot, Iš. *tswēnd*; W. *cuwān*.

arise: **he arose**, Iš. *χut*; **I arise**, Zb. *χezum*; **stand thou up** (impve.), *χez*; **he arose**, Zb. *χet*.

armful, Iš. *kaš*; W. *påz*.

armpit, Iš. *kaš-viš*; W. *kalbun*.

arrow, Iš. *pucun*; W. *wuc*.

as, as if, as though, Zb. *gūyā-ke*.

ashamed, Zb. *šarmindī*.

ashes, Iš. *usur*; W. *parg*.

ask, he asked, Iš. *frut*; Zb. *ferūt*.

ass, donkey, Iš. *χur*; W. Zb. *χūr*.

assembled, Iš. *gūl*.

awl, Iš. *andervun*; W. *tsarz*.

axe, Iš. *tuwur*; W. *tipār*; Zb. *tewār*.

back (of a man or woman), Iš. *kumuk*; W. *dām*; Zb. *dam*, *med*.

bad, wicked, Iš. W. Zb. *šak*.

bad tasting, bitter, Iš. *truš*; W. *träc*.

baking-pan, Iš. *usīd*; W. *sāt*.

barley, Iš. *urwus*; W. *yirk*.

be: Iš. thou art, -at; is, āst; he may be, *wuni*; I was, *vud-im* (or ? -um); thou wast, *vud-at*; he, she, or it was, *vud*; thou hast become, *vuduk-at*; Zb. thou art, *āstui*; is, āst, -a, -ai, -et, -t; he was, *wod-a*, *wod*; he was for me, *wod-am-a*.

beak, Iš. *nūl*; W. *nück*.

bear (subst.), Iš. *χurs*; W. *núyordum*.

beard, Iš. Zb. *vīn*; W. *reyiš*.

beat, see "strike".

because, Zb. *ke*, *tsīz-bā ke*.

become: Iš. it becomes, *šu*; wilt thou become, *šuī*; it will become, *šu*; (if) it become, *šu*; it may become, *šu*; I became, *šud-im*; he became, *šud*; she has become, *šuduk*; thou hast become, *šuduk-at*; Zb. I become, *šom*; it becomes, *šūai*; become (impve.), *šū*; I became, *šud-em* (or -im); he became, *šud*. See also "be". Cf. "go, move to".

bed, Iš. *viš*; W. *pīp*.

beetle, Iš. *batuk*; W. *urt*.

before (place), in front of, Iš. *sar dā*; Zb. *tsa . . . wula, ja*.

- behind, Zb. *ci-pušt*, *ka* . . . *ci-pušt*.
 bell, Iš. *zūl*; W. *žol*.
 belly, stomach, Iš. Zb. *dēr*; W. *dür*.
 below, Iš. *viš*; below it, *pī bun*; Zb. *pa* . . . *viš*.
 Cf. "down".
 big, see "great".
 bile, gall, Iš. *talxā*.
 bind, tie: Iš. he bound, *vāst*; Zb. impve., *wānd*.
 birch, Iš. *bruj*; W. *furz*.
 bird, Zb. *parinda*.
 bit (horse's), Iš. *danā*; W. *jaoji*.
 bitter, see "bad tasting".
 black, Iš. *šč*; W. *ščā*.
 blind, a blind man, Iš. *kūr*.
 blood, Iš. *wēn*; W. *wuχun*.
 blue, Iš. *kabūt*; W. *sāvz*.
 blunt, stupid, Iš. *len*; W. *māg*.
 body, Iš. W. *tána*.
 body, middle of the, see "waist".
 bone, Iš. *wastuk*; W. *yaic*.
 boot (rough, of untanned leather), Iš. *kord*; W. *šüšk*.
 bosom, Iš. *cīci*; W. *bap*.
 both, Iš. *arvádak*.
 bottom, Iš. *bun*, in *pī bun*, below it.
 bow (to shoot with), Iš. *γūlak*; W. *sambānak*.
 box, Iš. *sundāq*.
 boy, Zb. *zāman*.
 branch (of a tree), Iš. *šoχcuk*; W. *šolχ*.
 bread, Iš. Zb. *gā'la*; W. *χoc*; Sg. *xésta*. Cf. "food".
 breakfast, see "midday meal".
 breast, Iš. *pēšbar*; W. *pūz*; Zb. *bar*. Cf. "embrace".
 breathing-difficulty, see "height-sickness".
 brick (piece of), clod (of earth), Iš. W. *sölg*.
 bridge, Iš. *yetik*; W. *skōrd*.
 bridle, Iš. *lajām*; W. *yixān*.
 bring: Iš. bring thou (impve.), *ižum*; bring ye, *ižmuw*;

he took and came, i.e. he brought, *zōyd āyud*; Zb.
bring ye (impve.), *ižemur*.

broad, wide, Iš. *pām*; W. *kšād*.

brother, Iš. *vrūd*; W. *vrüt*; Zb. *warūd*.

bull, Iš. *kužuk*; W. *drukš*; Zb. *kežük*.

burnt, be : Zb. he was burnt, *ted*.

bush-harrow, rake, Iš. *mū'la*; W. *mamurzg*.

but, Zb. *lēkin*.

butter, Iš. *rēyn*; W. *rōy"na*.

butterfly, Iš. *parparānuk*; W. *pilpilak*.

buy : thou boughtest, Zb. *ned-ē*; see "grasp".

calf, Iš. *štūr*; W. *štūr*.

calf (female), Iš. *wāniš*; W. *rayām*.

call, summon : Iš. call ye (impve.), *wanuw*; Zb. he called,
qīvd.

camel, Iš. W. *štūr*; Zb. *uštūr*.

camel's hump, Iš. *kōfān*; W. *köp*.

canal, watercourse, Iš. *dzubār*; W. *wād*.

cap (tall, of sheepskin; Shaw, a skull-cap), Iš. *kúlā*; W. *skið*.

cat, Iš. W. *piš*; Zb. *puš*.

cattle, Iš. *mål*; Zb. *cārpāhai*. Cf. the next.

cattle (herd of), Iš. *cāru*; W. *cāt*. Cf. the preceding.

cave, Iš. *ambi*, *γār*.

cereals, see "provisions".

certainly, Zb. *zalul*.

cheek, Iš. *pešúr*; W. *lunj*.

cheese, Iš. *idzgai* (of sheep-milk); W. *lindic*, *panīr*.

child, infant, Iš. Zb. *zāman*; W. *zah*; Zb. *cuł*.

chimney, see "hearth".

chough, Iš. *zāycuk*; W. *svats*.

claw, talon, Iš. *cangāl*; W. *cungāl*.

cliff, see "stone".

cloak, clothes, Iš. *pošák*; W. *böt*.

cloak, robe, Iš. *vánji*; Sg. *vanjīn*; Zb. *wanjī*.

clod, see "brick (piece of)".

- cloth (coarse cotton), Iš. *latā*; W. *cǖl*.
 cloth (bleached, coarse cotton), Iš. *káni*; W. *kinei*.
 clothe (another person): Iš. clothing (verbal noun), *po-mutruk*; Zb. clothe *ye*, *pumetsav*.
 cloud, Iš. *gulbāduk*; W. *mūr*; Yz. *varn*.
 cock, Zb. *kercūn*. Cf. "fowl".
 cold (adj.), Iš. *sard*; W. *sūr*.
 collar (of a garment), Iš. *yol*; W. *γáray*.
 collect: he collected, Zb. *jam kal*.
 comb, Iš. *ʃufán*; W. *nabúsm*.
 come: Iš. he came, *āyad*, *āyad*; they came, *āyad-ān*; Zb. I come, *isum*; come thou (impv.e.), *is*; he came, *āyad*; he has come, *isāk*.
 come back, see "return".
 command (subst.), Iš. *hukm*.
 complete, Iš. *lip*; W. *tígei*. Cf. "all".
 conflagration, see "flame".
 consoling, entreaty, Zb. *dilāsā*.
 consume: he consumed, Zb. *kel kal*.
 conversation, Iš. *gap*.
 cooking-pot, cauldron, Iš. *cudan*; W. *dēg*.
 corpse, Iš. *muluk*; W. *murtai*. Cf. "die".
 cough, Iš. *χofuk*; W. *kaχ*.
 country, Zb. *mulk*.
 cow, Iš. *γū*; W. *γiū*; Zb. *γūi*.
 cradle, Iš. *šuwin*; W. *gawā'ra*; Zb. *šuen*.
 crooked, Iš. *kaž*; W. *kard*.
 cubit, Iš. *bāzu*; W. *arut*.
 cultivator, Zb. *dehqān*.
 curds, Iš. *pōi*; W. *pai*.
 cut (past part.), Zb. *ket*.
 cymbal, see "musical instrument".
 cypress, see "juniper".
 dancing, Zb. *raqqāsī*.
 daughter, Iš. *udōyd*; W. *δagd*; Zb. *štāk*, *štākak*, *štā*.

daughter-in-law, Iš. *uznul*; W. *staχ*.

dawn, morning, Iš. *rōz*; W. *ruχn*; Yz. *roχnzit*; at dawn, Iš. *sahar*.

dawn, daylight, Iš. *raušun*; W. *rōχn*; Yz. *rōšnuhai*.

day, Iš. *rōz*; W. *rawār*; Yz. *miθ*; Zb. *mī*.

daybreak, see "morning".

debauchery, Zb. *badmastī*.

deer, Zb. *žuwāk*.

desire: Iš. I desire, *tulápum*, *tilápum*; thou desirest, *talapi*.

devil, Zb. *šaitān*.

die: Iš. he died, *mul*; Zb. I die, *murum*; die thou (impve.), *mur*; dead, *mul*.

dirt, Iš. *cirk*; W. *rēm*.

dish (wooden), Iš. *kāsa*; W. *kubūn*.

distant, see "far".

divide: he divided, Zb. *taχsīm kul*.

do, see "make".

dog, Iš. *kud*; W. *šac*; Zb. *ked*.

donkey, see "ass".

door, Iš. *var*; W. *bār*; Zb. *war*.

door-plug, Iš. *pālu-var*; W. *dustuk*.

dove, see "pigeon".

down, Zb. *vīš*. Cf. "below".

draw (water from a well): Zb. (impve. sg. 2), *newar*.

dry, Iš. *kāk*; W. *wesk*.

duck, Zb. *muryavī*.

dung, Iš. *γudārga*; W. *karaū*.

dust, see "earth".

dwell, see "sit".

each-other, Iš. *ham-digar*.

eagle, Iš. *ákāb*; W. *bispür*.

ear, Iš. *γol*; W. *γiš*; Zb. *γul*.

earring, Iš. *gōš-vār*.

earth, dust, Iš. *šit*; W. *šit*.

eat : Iš. eating, food (verbal noun), *χaruk* ; I will eat, *χarum* ; Zb. *χaram*, I eat ; *χaren*, we eat ; *χaren*, they eat ; eat thou (impve.), *χar*.

egg, Iš. *akik* ; W. *tux-mury*.

eight, Iš. *āt* ; W. *hāt* ; Yz. *hōšt* ; Zb. *ōt*.

elbow, Iš. *bāzu* ; W. *baruṭ*.

eldest (of a family), Zb. *kata*.

eleven, Iš. *yāzda* ; W. *δas-īw*.

embrace, *bar*. Cf. "breast".

emerge, see "go out".

enter : Iš. he entered, *a-tōyd* ; Zb. he entered, *a-tayd*.

entrails, Iš. *récik* ; W. *śingar*.

evening, Iš. *vajer*, *vuzér* ; W. *pürz* ; Yz. *śūm*.

expenditure, Zb. *χarc*.

eye, Iš. Zb. *tsām* ; W. *cözm*.

eyebrow, Iš. *vrits* ; W. *vrao*.

eyelid, Iš. *pātik* ; W. *pātak*.

fall : Zb. it falleth (a share falling to a person), *idāwi*.

family, Iš. *miš-χēš* ; W. *χēš*.

famine, Zb. *žāndākī*. Cf. "hungry".

far, distant, Iš. *dīr-šluk* ; W. *đīr* ; Zb. *dīr*.

fast (of a horse), Iš. *dzistuk* ; W. *rang*.

father, Iš. *tot*, *tāt* : W. *tat* : Zb. *tāt*, *tā*.

fault, Iš. *gunā*.

fear (subst.) : Iš. he feared, *trās kul*.

feast, Iš. *watik* ; W. *tui*.

female, Iš. *śūts* ; W. *strei* ; Zb. *śec*.

fever, Iš. *tab-larza* : W. *andāw*.

few, a, Zb. *tsūmend*.

field, Zb. *kaštgah*.

fifty, Zb. *panjāh*.

find, obtain : Iš. (if) he find, *āvīri* ; find ye (impve.), *āvīraw* :

avul, he obtained ; Zb. I find, *awērum* ; I found, *awāl-am*. Cf. "found".

finger, Iš. *nirχok* ; W. *yāngl*.

- finger-nail, Iš. *ingituk*; W. *digö'r*.
- fire, Iš. *rōšni*; W. *raχnīg*; Yz. *yēts*; Zb. *rošnī*.
- fireplace, see "hearth".
- fist, Iš. *muṭ*; W. *möst*.
- fit, worthy, suitable, Zb. *lāyiq*.
- fitting, proper, Zb. *munāsib*.
- five, Iš. Zb. *pūnz*; W. *pānz*; Yz. *pindz*.
- flame, Iš. *mauj*; W. *rauj*.
- flame, conflagration, Iš. W. *sūz*.
- flay, kill : Iš. he flayed, *kut*.
- flea, Iš. *kāyiy*; W. *sparðanj*.
- flee : Zb. he fled, *just*.
- flour, Iš. *uluk*; W. *yumj*.
- flower, sprout, Iš. *gulok*; W. *spray*.
- fly (subst.), Iš. *paša*; W. *maks*.
- foam, Iš. *χafuk*; W. *χuf*.
- fold (of cloth), Iš. *tār*.
- food, Zb. *gåla*, *gåla-målu*. See "bread".
- foolish, Iš. *bē-fām*, *nāfam*.
- foot, Iš. *pu*; W. Zb. *pūd*.
- for, Iš. Zb. *bā*; Zb. *χātir*.
- ford, Iš. *guzar*; W. *türt*.
- forearm, Iš. *vru*; W. *yurm*.
- forehead, Iš. *pešāni*; W. *ruk*.
- found, Zb. *yaf*.
- four, Iš. *tsafur*; W. *tsabur*; Yz. *cēr*; Zb. *tsafür*.
- fowl, Iš. *kurcīn*; W. *körk*; Zb. *kercūn*.
- fox, Iš. *urwēs*, *úrwēsak*; W. *naχcīr*.
- friend, Zb. *humrah*.
- frog, Iš. *mákuduk*; W. *mukt*.
- from, Iš. Zb. *tsa*; Zb. from among (two), *tsa . . . māben* ;
from this, *tsī*; from him, *tsū*; from them, *tsāwend*.
- front, Iš. in front of, *sar džā*. Cf. "before".
- frost (white), see "white frost".
- fuel, Iš. *yuz*; W. *yūz*.
- full, replete, see "satisfied".

fur cap, Iš. *talpak*; W. *puk'ul*.

fur robe, Iš. *rušt*; W. *karast*.

girl, Zb. *štatk*. Cf. "daughter".

girth (of a saddle), Iš. *tangiš*; W. *taráng*.

give : Iš. I will give, *davum*; give thou (impve.), *dai*; he gave, *dūd*; Zb. give thou (impve.), *dai*; thou gavest, *dūd-i*; he gave, *dūd*; he has given, *dūdāk*.

go, move to: Iš. go thou (impve.), *šn*; he went, *šud*; they went, *šud-ān*; Zb. I go, *šom*; he may go, *štai*: walk thou (impve.), *šn*; he went, *šud*. Cf. "become".

go, walk, depart: Iš. he departed, *tōyd*; they went, *tōyd-ān*.

go in, see "enter".

go out, emerge: Iš. he went out, *nust*; Zb. he emerged, *našet*.

goat, Iš. *wuz*; W. *tuy* (male, *buc*); Zb. *wuz*.

goat (small), see "kid".

God, Iš. *xudā*; Zb. *xudai*.

gold, Zb. *tilā*.

good, Iš. *frī*, *nek*; W. *buīf*; Zb. *ferī*.

gorge, see "ravine".

grandchild (m. or f.), Iš. *nárus*; W. *nápus*.

grandfather, Iš. *bōbo*; W. *pūp*.

grandmother, Iš. *bibī*; W. *mūm*.

grasp, seize: Iš. he may grasp, *nasu*: he grasped, *nad*:

Zb. take thou (impve.), *nast*; he took, he bought, *ned*: he has married (so and so), *nadāk*.

grass, Iš. *uš*; W. *wuš*.

graze: Zb. he is grazing (cattle), *bi-carānā*: for grazing (infin. of purpose), *carāndani*.

great, big, Iš. *kutta*; W. *lup*; Zb. *kata*.

green, Iš. *sabz*.

hair (on the body), Iš. *γēnuk*; W. *rip*; Zb. *seyund*.

half, Zb. *nim*.

hand, Iš. *dust*, *dūst*; W. Zb. *dāst*.

- hand, hollow of, see "hollow" and "handful".
- handful (double), hollow of both hands, Iš. *muṭ*; W. *muc*.
- handsome, beautiful, Zb. *ferī*. Cf. "good".
- hard, Iš. *kullaχ*; W. *tung*.
- hare, Iš. *si*; W. *süi*.
- harlot, Zb. *kancanī*.
- hatchet, see "axe".
- he, she, it, that : Iš. he, *wa*; that, *wa*, *dīr*; his, *wi*, *i* ; her, *i* ; its, *i* ; him, *wan* ; it (acc.), *wan* : that (acc. subst.), *wan* ; their, *wēv* ; they, -ān ; Zb. he, she, it, that, *ao*, -ā ; him, her, it, *yū*, *ū*, *wō*, *wū*, -ā ; his, her, its, *yū* ; gen. abs. sg. *yūnan*, *yūnen* ; they, *āwēnd* ; their, *āwēndu* ; theirs, *āwēnden*.
- head, Iš. *sur*, *sār*; W. *sur*; Zb. *sōr*.
- head (back of), Iš. *cpōšt*; W. *tor*.
- hear : Iš. he heard, *śud*.
- heart, Iš. *avzuk*; W. *pazūw*; Zb. *āuzak*, *āuzen*.
- hearth, fireplace, chimney, Iš. *digdān*; W. *duldung*.
- heat, Iš. *gármī*; W. *lāw*.
- heel, Iš. W. *pāšna*.
- height (of a mountain), a mountain height, Iš. *vrāzā* : W. *vorz*.
- height-sickness (from rarefaction of air), W. *sūδya*; Turkī, *tütak*.
- hem (of a garment), Iš. *pásūzan* : W. *púrsits*.
- here, Zb. *mādak*, see *dak*.
- hidden treasure, Iš. *χazīna-i-qaib*.
- high, Iš. *wužduk*; W. *wue*; Zb. *weraz*.
- hill, Zb. *alaχ*.
- hillock, Iš. W. *buk*.
- hip, Iš. *śinj*; W. *śunj*.
- hoar frost, see "white frost".
- hollow of the hand, Iš. *kaf*; W. *pūn*.
- hornless, Iš. W. *kul*.
- horse, Iš. *wrok*; W. *yaš*; Zb. *verāk*.
- horse-clothing, Iš. *curgī*.

hot, Yz. *kaš*.

house, Iš. *χān*; W. *χūn*; Zb. *χān*, *χā*, *χānavār*.

how many? how much?, some, Iš. *tumánd*; Zb. *tumend*.

hump-backed, Iš. *pok*: W. *puk*.

hundred, Zb. *sud*.

hunger, Zb. *žandákī*. Cf. "famine".

hungry, Iš. *žunduk*, *žünduk*. Cf. "famine".

husband, Zb. *muł*.

husks (fodder), Zb. *safākā*.

hut (on the summer grazing-ground), Iš. *křic*: W. *ktic*.

I, Iš. *az*, *-im*, *-īm*, *-um*; to me, *mum-bā*; my, *mun*;

Zb. I, *qz*, *-am*, *-em*, *-im*; me, for me, *mak*, *-am*; to me, *men-bā*; my, *men*; mine, *menen*; we, *mōχ*; us, our, *mōc*; ours, *mōcen*.

ibex, Iš. *buc*; W. *yukš*.

if, Iš. *agar*, *tsē*: Zb. *ke*.

in, Iš. *dar*, *pa*, *po*; in it, *pī*; Zb. in, *ka*, *pa*, *pēz*; inside, *pa . . . tay*.

into, Iš. *darūn*: Zb. *ka*, *pa*.

iron, Zb. *šepon*.

it, see "he".

jar, large cup, Iš. *rakibī*; W. *pūl*.

jaw, Iš. *álāša*; W. *zanáχ*.

journey, Iš. *safar*.

judge, Zb. *qāzī*.

juniper (Shaw's cypress), Iš. *area*: W. *yarz*.

keep thou (impv.e.), Zb. *nigah kun*.

kid, small goat, Iš. *štunuk*: W. *cory*; Zb. *šatanak*.

kill: Iš. I will kill, *žanum*.

kind: of whatever kind, Iš. *tsē rang*.

king, Iš. *pādšā*, *pā'dšā*; of, or belonging to, a king, Iš. *pā'dšā-na*.

kiss, Zb. *bah*.

knee, Iš. *zung*; W. *brīn*.

knife, Iš. *kel*; W. *küz*.

knot, Iš. *gîre*.

lad (strong), see "man".

ladder, Iš. *śātu*; W. *vaxār*.

lamb, Iš. *waruk*; W. *wūrk*.

land, Zb. *zamīn*.

large, see "great".

last: last year, Yz. *par-wēs*.

leading (the act of), Iš. *kutál*.

leaf (of a tree), Iš. *barg*; W. *palc*.

lean, see "thin".

leg, Iš. *tsiw-ling*; W. *lōng*.

light, lamp, candle, Iš. *cirāy*.

light: Iš. light thou, set thou alight (impve.), *pedīn*.

lightning, Iš. W. *ātišuk*.

lip, Iš. *lav*; W. *luſc*.

listen, give ear: Iš. they listened, *apuχt-ān*.

little, small, Iš. *c'tokok*; W. *deakláí*; Zb. *cuł*.

live, abide, see "sit".

liver, Iš. *gōla*; W. *woltuk*.

load, Iš. *vur*; W. *vūr*.

lock, Iš. *uškuz*; W. *úšik*.

long, Iš. *wužduk*; W. *vorz*.

longing, Zb. *armān*.

lose: Zb. he lost, *apnit*, *apēd*.

louse, Iš. *spul*; W. *śiš*.

low, not elevated, Iš. *kalapo*; W. *past*.

lucerne, Iš. *γurik*; W. *wjirk*.

"mācān," see "shed".

mad, Iš. *lēv*.

magpie, Iš. *kévžuk*; W. *karjöps*.

make, do: Iš. I will make, *kunum*; make thou (impve.),

kün; he made, he did, *kul*, *kūl*; thou madest, *käl-ut*;

they made, *kul-ān*; Zb. to do, to make (infin.), *kanāk*; I make, I do, *kenam*, *kunam*; we make, *kunen*; make thou (impve.), *kun*; I did, *kal-im*; he did, *kal*; they made, *kal-en*.

male, Iš. *nark*; W. *yoš*; Zb. *nar*.

man, Iš. *ādam*; men, *ādam*; Zb. *ādam*.

man, *vir*, a strong lad, Iš. *muluk*; W. *δai*; Zb. *mālāk*.

manifest, ready for use, Iš. *paidā*.

mantilla (woman's), Iš. *pakol*.

many, Zb. *fai*.

mare, Zb. *baital*.

marry, see "grasp".

marsh, see "well".

me, see "I".

meat, flesh, Iš. *pudf*; W. *gōst*.

merchant, Zb. *bāzargān*.

merriment, rejoicing, Zb. *χašwaxtī*, *χušwaxtī*.

message, Zb. *pēyām*.

midday, see "noon": midday meal, breakfast, Iš. *flā'vuk*; W. *cāšt*.

midst, middle, Iš. *mabāin*; W. *malúng*. Cf. "amongst"

milk, Iš. *χum*; W. *żurż*: milk (thick after calving),

beestings milk, Iš. *filla*; W. *pīx*.

mill, watermill, Iš. *χudāri*; W. *χudārg*: the funnel-shaped feeder of a mill, Iš. *kā'suk*; W. *dār*.

moon, Iš. *mā*; W. *māi*, *żūmak*; Yz. *māst*; Zb. *ilmēk*.

moraine, see "place covered with stones".

morning, see "dawn": early in the morning, before daybreak, Iš. *tārikān*; W. *neydīn*.

moth (that eats clothes), a woodworm, Iš. *wue*; W. *wīc*.

mother, Iš. *nān*; W. *nān*.

mother-in-law, Iš. *χuš*; W. *χuš*.

moustache, Iš. *sabrut*; W. *burut-şapar*.

mouth, Iš. *fals*; W. *yaš*; Zb. *fols*.

much, Zb. *fai*.

mud, see "quagmire".

musical instrument (of the cymbal kind), Iš. *daf*; W. *dória*. “mussuk,” a goat-skin used for swimming, Iš. *dets*; W. *ðatšk*; a small mussuk, Iš. *kulvar*; W. *pitvar*. my, see “I”.

name, Zb. *nem*.

narrow, tight, W. *tung*.

navel, Iš. W. *nāf*.

near: Iš. near the king, *pādšāh džāh*; Zb. near, *qarib*, *jā*, *ka . . . gal*.

needle, Iš. *šutun*; W. *sits*.

needy, poor, Zb. *šilax*.

nephew, Iš. *χīr*; W. *χuryān*.

nest, Iš. *šab-gāh*; W. *yōtr*.

net (for catching birds), Iš. *halka*.

new, Iš. *narvuk*; W. *šoyd*.

news, information, Iš. *χabar*.

night, Iš. *šab*, *šib*; W. *nāyd*; Yz. *šāb*; Zb. *fəršun*.

nightmare, night-spectre, Iš. *lēw*, *vāyd*.

nine, Iš. *naū*; W. *nāo*; Yz. *nā*; Zb. *nao*.

no, Zb. *ne*, *nō*.

noise, sound, *āwāz*.

noon, midday, Iš. *mai*; W. *maður*; Yz. *miθmuad*.

nose, Iš. *nits*; W. *mis*; Zb. *nīts*.

not, Iš. *na*, *nus*; Zb. *na*, *n'*, *nas*; I am not, Zb. *nast-em(-im)*.

now, Zb. *psah*.

O, Iš. *ui* (contemptuously), *ē* (respectfully); Zb. *ēh* (respectful).

obtain, see “find”.

of, belonging to, Iš. *-na*; Zb. of, *-e* (*iżūfat*).

on, upon, Zb. *ka*, *sar*, *ka . . . sar*.

on to, Iš. *tar*.

on you be the peace, Iš. *alaikum as-salām*.

one, Iš. *wak*, *wok*; W. *üi*; Yz. *wōγ*; Zb. *wok*.

open: Iš. he opened, *at kul*.

- ornament (on the person), Iš. *marján*; W. *satk*.
 other, Iš. *an*; W. *yan*.
 outside, Iš. *var*; W. *vic*.
 ovis Poli, Iš. *surχa*; W. *riš*.
 own: Iš. my own, thine own, his own, *χē*; from thine own,
 tsχē; Zb. own, *χē*. Cf. "self".
- parched grain ground into meal, *sattā*, Iš. *put*; W. *pöst*.
 partridge, Iš. *ujirj*; W. *ckör*.
 pass: Iš. (time) passed, *šuχt*; Zb. I passed over, *šeχt-am*.
 patch (in a garment), Iš. *labad*; W. *pšīn*.
 peace be on you, Iš. *as-salām alaikum*.
 pearls, Iš. *durr*.
 perspiration, sweat, Iš. *χair*; W. *χai*.
 physician, *tabib*.
 piece, Iš. *tar*; (cut to) pieces, *kandar*.
 pierce: Iš. pierce thou (impve.), *kif*; he pierced, *kift*.
 pig (wild), Iš. Zb. *χūg*; W. *χüg*.
 pigeon, dove, Iš. *kuwid*; W. *kibit*.
 pillow, Iš. *misuk*; W. *χaval*.
 pitchfork, Iš. *úštevun*; W. *bān*.
 place, Iš. *ekā*; Zb. *jā*.
 place, put: Zb. he placed, *nest*.
 place covered with stones, moraine, Iš. *ambol*; W. *šui*.
 plane-tree, Iš. *cená'r*, *cenár*, *cendár*.
 platform (for sleeping), Iš. *rēž*; W. *raž*.
 pleased, Iš. *χuš-waχt*. Cf. "merriment".
 plough, Iš. *uspīr*; W. *spūndar*.
 pocket, Iš. W. *jēbak*.
 point, tip, Iš. *nūl*; W. *mis*.
 pool, Iš. *kūl*; see also "well".
 poor, see "needy".
 posteriors, podex, Iš. *kšīn*; W. *saksīn*.
 precipice, Iš. *parra*; W. *paryan*.
 prepare: Zb. thou preparest, *gāχa*; he prepared, *gaχt*.
 price, Zb. *qīmat*.

- property, Zb. *māl*.
provisions, supplies, cereals, Iš. *yau*; W. *žau*; Zb. *baχš*.
put, see "strike", "place".
put on (clothes), see "clothe".
quagmire, mud, Iš. *govāz*; W. *śinap*.
quail, Iš. *worbs*; W. *wolc*.
rag, Iš. *tuld*; W. *lok*.
rain, Iš. *urnaduk*; W. *vūr*.
rake, see "bush-harrow".
ram, male sheep, Iš. *nark*; W. *γöš-kala*.
rat, Iš. *pōrk*; W. *pürk*.
raven, Iš. *kurni*; W. *sönd*.
ravine, gorge with stream, Iš. *dīr*, *xaraw*; W. *δōr*, *jirāw*.
razor, Zb. *tēγ*.
ready for use, see "manifest".
red, Iš. *surχ*; W. *sokr*.
refuse (subst.), Iš. *yažd*; W. *rapuk*.
rejoicing, see "merriment".
remain: Iš. he remained, *friu*.
remaining over and above, Iš. *fai*; W. *boš*; Zb. *ziud*.
Cf. "much".
renewed, fresh, Iš. *tūza*, *tāza*, *tīza*.
return, come back: he returned, Zb. *γešt*.
rib, Iš. *parak*, *uleχ*; W. *pürs*.
ring (small), Iš. *murdik*; W. *pörg*; Zb. a ring, *ciliak*.
rise, see "arise".
road, Iš. *šoval*, *šāwal*; W. *waðuk*; Zb. *rah*.
robe, see "cloak".
rock, see "stone".
rod, stick, Iš. *γuʃca*; W. *šöpk*.
rope, Iš. *vuš*; Zb. *wāš*.
rubies, Iš. *lā'l*.
rug, Iš. *pálus*; W. *palus*.
run: Zb. run thou, *γūz*; he ran, *γūzd*.
rupee, Zb. *rupya*.

- sack, Iš. *χurjīn*.
 saddle, Iš. *pāling*; W. *póduna*; Zb. *zīn*.
 safe, well, *sihat*. Cf. "well".
 salt, Iš. *nímubýak*; W. *nimak*.
 sand, Iš. *rēg*; W. *lewārc*.
 satisfied; full, Zb. *sēr*.
 say: Iš. he said, *γēzl*; Zb. *γēžum*, I say; *γēd*, he said;
gap dēl, he said.
 see: Zb. I see, *vīnum*; he saw, *vīnd*.
 seed (of a plant), Iš. *teym*; W. *tūym*.
 seize, see "grasp".
 self, Iš. *χadak*, *fak*; your Honour, *fak*.
 send: Zb. he may send, *asti-a*; he sent, *astūd*, *astō*.
 sense, consciousness, Zb. *hūš*.
 serpent, snake, Iš. *voks*; W. *fuks*.
 servant, Zb. *muzdur*, *muukar*, *yatīm*.
 service, Zb. *χizmat*.
 seven, Iš. Zb. *uwd*; W. *hūb*; Yz. *hōrd*.
 several, some, Iš. *cand*, *tsand*.
 sharp, Iš. *tēz*; W. *tāyd*.
 shave: Zb. he shaved, *tād*.
 she, see "he".
 shed, "mācān," Iš. *tsúrik*; W. *yist*.
 sheep (full-grown, fat), Iš. *farbī*; W. *pūs*: female sheep,
 ewe, Iš. *mēl*; W. *mai*.
 shelf, plank, wooden board, Iš. *frān*; W. *rūn*.
 shepherd, Zb. *cōpān*.
 shift (woman's), Iš. *šéwī*; W. *parhān*.
 shoe, Zb. *kutuš*.
 shopkeeper, Zb. *dokundār*.
 shoulder, Iš. *suwd*; W. *isp*.
 shovel, Iš. *jéi*; W. *péi*.
 shuttle (weaver's), Iš. *nēksa*; W. *rašpük*.
 silk, Iš. *bréšum*.
 silver, Zb. *nuqra*.
 sing: Zb. to sing, *γēžāk*.

singing (noun), Zb. *sāz*.

sister, Iš. *iχā*; W. *χüi*; Zb. *iχā*.

sit: Iš. I will sit, *nēdum*; sit thou (impve.), *nīd*; he sat, *nūlust*, *nulust*; he has sat down, *nulustuk*; Zb. he lives, dwells, *nīdai*; sit thou (impve.), *nīd*; he sat, he lived, *nalāst*; he has sat down, he is seated, *nalāstak*.

six, Iš. *χol*; W. *śād*; Yz. *ʂū*: Zb. *χāl*.

skin, Iš. *kurust*, *korost*; W. *pist*: goat-skin, see "mussuk".

skull, Iš. W. *kapāl*.

sky, Iš. *āsmān*; W. *āsmān*; Yz. *asmān*.

slave, Zb. *γulām*.

sleeve (of a garment), Iš. *zol*; W. *drost*.

slender, see "thin".

slime (green on standing water), Iš. *γōb-naduk*; W. *γōb*.

sling, Iš. *falaχmán*.

small, see "little".

smear: Iš. he may smear, *sīmbu*; he smeared, *sāmd*, *sāmbud*.

smell (noun), Yz. *bī*.

smoke, Iš. *dit*; W. *δīt*; Yz. *δād*.

snake, see "serpent".

snow, Iš. *vurj*; W. *zam*: Rōšāni, *žiniž*.

soft, Iš. *šilavz*: W. *šilüt*.

sole of the foot, Iš. *pu-kaj*; W. *kaj*.

so many, Zb. *iqu*.

some, see "several", "how much?", "few".

so much, Zb. *zodund*.

son, Iš. *zas*, *zus*; W. *pölr*; Zb. *züt*.

soot, Iš. *šu-dīt*: W. *šu-δīt*.

sound, Iš. *sadū*.

span (measure), Iš. *vujab*; W. *avart*.

spark, Iš. *χórājik*; W. *χarādz*.

sparrow, Iš. *muryuk*; W. *míngas*.

spinal chord, Iš. *muk*; W. *mak*.

spindle, Iš. *ifc*; W. *tsütr*.

- spoon, Iš. *käfc*; W. *kapc*.
- spring (of water), Iš. *äšik*; W. *yašk*.
- sprout, see "flower".
- stand up, see "arise".
- star, Iš. *struk*; W. *stār*; Yz. *štarak*; Zb. *sitāra*.
- start, set forth: Iš. he started, *ravān šud*.
- stick, see "rod".
- stirrup, Iš. *díkoša*; W. *tukum*.
- stomach, see "belly".
- stone, rock, cliff, Iš. *sung*; W. *yār*; Yz. *yrtsok*.
- strike, apply, to put: Iš. (if) he put, *dū*: he put, applied, *dēd*; Zb. strike thou, put thou (impve.), *deh*; put ye (impve.), *dēr*; he struck, he knocked, *dēl*; he said, *gap dēl*; I have beaten him, *dēdāk-am-a*.
- strong lad, see "man".
- stupid, see "blunt".
- summer, Yz. *amang*.
- sun, Iš. *rēmuz*; W. *ir*; Yz. *χvor*; Zb. *ormōzd*.
- superfluous, see "remaining over and above".
- supplies, see "provisions".
- sweat, see "perspiration".
- sweet, Iš. *χažok*; W. *χužg*.
- tail, Iš. *dumb*.
- take: Iš. he takes *zanz*; (if) he take, *zānzu*; take thou (impve.), *zānz*; he took, *zōyđ*; Zb. he took, *zāyđ*. See also "grasp".
- take away: Iš. I shall take away, *ussum*; he took away, *wud*.
- tall, Zb. *weraz*; see "high".
- tassel, Iš. *túpak*; W. *pulk*.
- tear (from the eye), Iš. *äšik*; W. *yašk*.
- ten, Iš. *dah*; W. *ðas*; Yz. *ðus*; Zb. *dōs*.
- that, see "he".
- that (conj.), Zb. *ke*.
- then, Iš. *inga*; Zb. *ao waχt*.
- thence, Iš. *tsa wudak, twadak*.

there, Iš. *wadak*; Zb. *tādu*, *wōda*, *wūda*.

they, see "he".

thief, Iš. *dužd*; W. *gūd* (? *γūd*).

thigh, Iš. *satxān-mayzuk*; W. *malung-yaic*.

thin, lean, W. *χot*.

thin, slender, Iš. *tanuk*; W. *sanār*.

this, Iš. *nakavī*; (adj.), *nakwa*; (acc. subst.), *man*; of these, their, *mīv*; Zb. this, *am*; of this, *ama*.

thorn, Iš. *kī'ndak*; W. *zuχ*.

thou, Iš. *tu*, -*at*, -*t*; to thee, *tu-ba*; thy, *tu*; you (acc.), *tamuχ*; to you, *tamuχ-bā*; your Honour, *fak*; Zb. thou, *tō*, *ē*; sg. obl., *tō*, *tī*; thy, *tī*; thine, *tīnen*: you, *tōmōχ*; of you, *tōmōχ*; yours, *tōmōχen*.

thousand, Zb. *azār*.

thread (of cotton), Iš. *vāse*; W. *úsai*.

thread (of wool), Iš. *ivdūk*.

three, Iš. *rūi*; W. *trūi*; Yz. *tsoi*; Zb. *rai*, *ra*.

throat, Iš. *γāl*; W. *alk*.

throne, Iš. *taχt*.

tight, see "narrow".

till, until, Iš. *tā*.

time, Iš. Zb. *waxt*.

tip, see "point".

tired, weary, Iš. *jīinduk*; W. *wareχk*.

to, Iš. *bā*, *bāt*; (motion towards), *tar*; Zb. *būt*, *ka*.

to-day, Iš. Zb. *nēr*; W. *ādg*; Yz. *nur*.

to-morrow, Iš. *āluzd*; W. *warok*; Yz. *aʃuu*.

tongue, Iš. *ziruk*; W. *zīk*; Zb. *zeruk*.

tooth, Iš. *dānd*: W. *dūnduk*: Zb. *dānduk*.

town, village, Iš. *qūslūq*; Zb. *qīslāq*. Cf. "city".

trading (noun), Zb. *saudāi*.

treasure, Iš. *χazīna*.

tree, Zb. *daraχt*.

trouble: Iš. he made trouble, gave trouble, i.e. (politely) invited in, *kēu-kul*.

trough, Iš. *nā'wa*; W. *püt-χārm*.

trousers (wide outer), Iš. šawālak ; W. šavālak.

trouser-band, Iš. wúlvuš ; W. pármeýung.

turban, Iš. W. sallā.

turban (woman's), Iš. láta, cil.

twenty, Zb. wišt.

twig, Iš. vēχ ; W. zaχ.

two, Iš. dāu, dō ; W. bāi : Yz. δan ; Zb. dōv, dō.

uncle (paternal), Iš. χuluk ; W. bac ; Zb. uncle, vuč.

under, Zb. pa . . . rīš.

up, Zb. verit̄z.

upon, see "on".

o

very, Zb. fai.

vessel (water-), Iš. γúdāra ; W. lūt.

village, Zb. qisłāq.

vizier, Iš. wazīr ; acc. pl., wazīrā'w ; from the viziers,
tsa wazīrā'w ; to viziers, wazīrā-bā.

walnut, Iš. círmaz ; W. tor.

waist, middle of the body, Iš. med ; W. mād.

wasp, Iš. wuzwusak ; W. δñs.

water, Iš. wek, rēk ; W. yuqk ; Zb. wék, wē.

watercourse, see "canal".

watermill, see "mill".

wealth, Zb. daulat.

wealthy, Zb. daulatdār.

weeping, lamentation, Zb. geryān.

well, pool, marsh, Iš. wek-togdok ; W. cāl ; Zb. pa-γāo.

well, whole, in good health, Iš. sihat, siyat, tāza ; Zb. sihat.

well, thoroughly, Zb. χub.

well! very well! good! yes, Iš. χōb.

wet, damp, Iš. šuhluk ; W. χaie.

what, see "who ?".

whatever, Zb. tīzē.

whatever kind of, Iš. ṭē-rang.

- wheat, Iš. *yundum*; W. *yudim*.
 when, Zb. *waxtē ke, ke*.
 where? Iš. *kum džā*.
 whetstone, Iš. *rusin*; W. *pisān*.
 whey, Iš. *núdlukwek*; W. *doyāv*.
 white, Iš. *safēd*; W. *ruχn*; Zb. *surχūn*,
 white frost, hoar frost, Iš. W. *šak*.
 who (rel.), Iš. *tsē, tsē*; which (= if), *tsē*; which, *za*;
 Zb. who, *ke*.
 who? Iš. *kudum*; what? Iš. *kum*; (adj.), *cīz*; Zb. who?
 kāi; what? *tsīz, tsāna*.
 whole, see "well".
 why? Zb. *tsīz-bū*.
 wide, see "broad".
 wife, Iš. *žānj*; W. *köndl*; Zb. *kūc*.
 willow, Iš. *šurmuk*; W. *tük*.
 wish: Zb. he wished, *kimd*.
 with, together with, Zb. *gal, ka . . . gal*.
 with, by means of, Zb. *ka*.
 within, Iš. *po . . . darūn*; from within (doors), *tsa var*.
 wolf, Iš. *urk*; W. *šapt*.
 woman (a young woman), Iš. *štok*; W. *pureād*; Zb. a
 woman, *wnjinjāk*; a girl, a daughter, *štāk*.
 woman's turban, see "turban".
 wood, Iš. *durk*; W. *šung*.
 wool, Iš. *pām*; W. *γor*.
 word, Iš. Zb. *gap*.
 worm, Iš. *putruk*; W. *prie*. For "woodworm", see
 "moth".
 worry, Zb. *deqat*.
 worthy (of), Zb. *lāyiq*.
 wrist, Iš. *prēst*; W. *par-sang*.
 year, Iš. W. Zb. *sāl*; Yz. *sānza*; last year, Yz. *par-wēs*.
 yes, Zb. *balē*.
 yesterday, Iš. *pāruzd*; W. *yaz*; Yz. *biyēr*.

A SHORT LIST OF YĀZGHULĀMĪ WORDS

(with, when known, the corresponding Šuynī and Iškāšmī words)

afau, Iš. *āluzd*. to-morrow.

amang, Š. *menj*, summer.

asmān, Iš. *āsmān*, the sky.

bī, Š. *bōi*, a smell.

biyēr, Š. *bīyār*, Iš. *pāruzd*, yesterday.

cēr, Š. *tsavōr*, Iš. *tsafur*, card., four.

daū, Š. *do*, Zb. *dāu* or *dō*, card., two.

daūl, Š. *ðüd*, Iš. *dīt*, smoke.

daus, Š. *ðēs*, Iš. *dah*, card., ten.

yrtsoč, Š. *žir*, Iš. *sung*, a stone, rock, cliff.

hōšt, Š. *wašt*, Iš. *āt*, card., eight.

hōvd, Š. *wuvd*, Iš. *urd*, card., seven.

kaš, hot.

χvōr, Š. *χēr*, Iš. *rēmuz*, the sun.

miθ, Iš. *rōz*, Zb. *mī*, Š. *meθ*, a day.

miθmad, Iš. *mai*, noon, midday.

māst, Š. *mēst*, Iš. *mā*, the moon.

nā, Š. *nāo*, Iš. *naw*, nine.

nur, Š. *nur*, Iš. *nēr*, to-day.

pindz, Š. *pinz*, Iš. *pānz*, card., five.

par-wēs, Š. *par-wus*, last year.

roχnzit, Š. *rušt*, Iš. *rōz*, dawn, morning.

rōšnahai, Š. *ruχ*, Iš. *raušan*, dawn, daylight.

sānza, Iš. *sīl*, a year.

šū, Š. *χānsχ*, Iš. *xol*, card., six.

šab, Š. *šab*, Iš. *šab*, night.

šām, Iš. *vujer*, evening.

štarūk, Š. *štarč*, Iš. *struk*, a star.

tsoi, Š. *ārraï*, Iš. *rūi*, card., three.

wōγ, Š. *yīw*, Iš. *wak* or *wok*, card., one.

